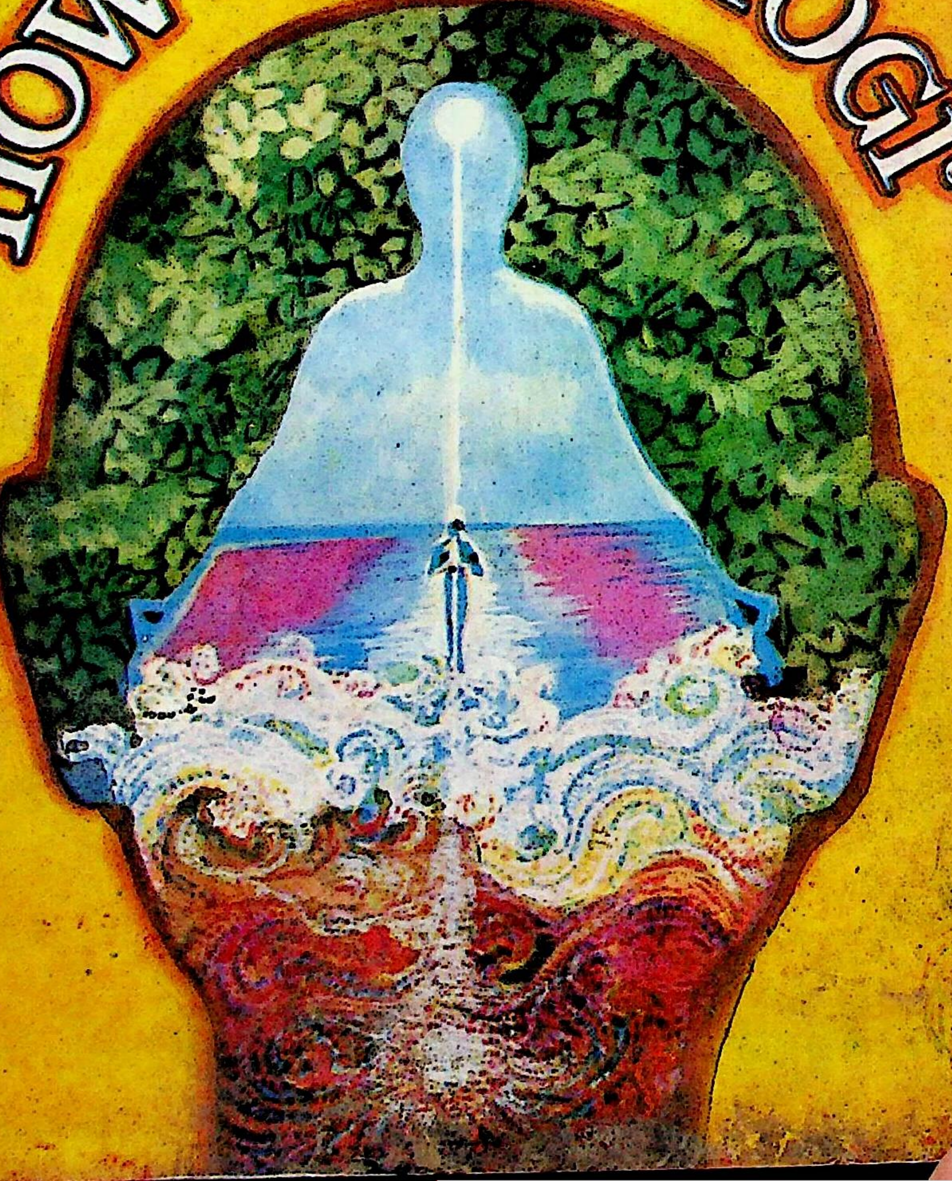
Brahmrishi Vishvatma Bawra

HOW TO BE A YOGI



Brahmrishi Vishvatma Bawra

How to be a Yogi

Fundamental principles of meditation

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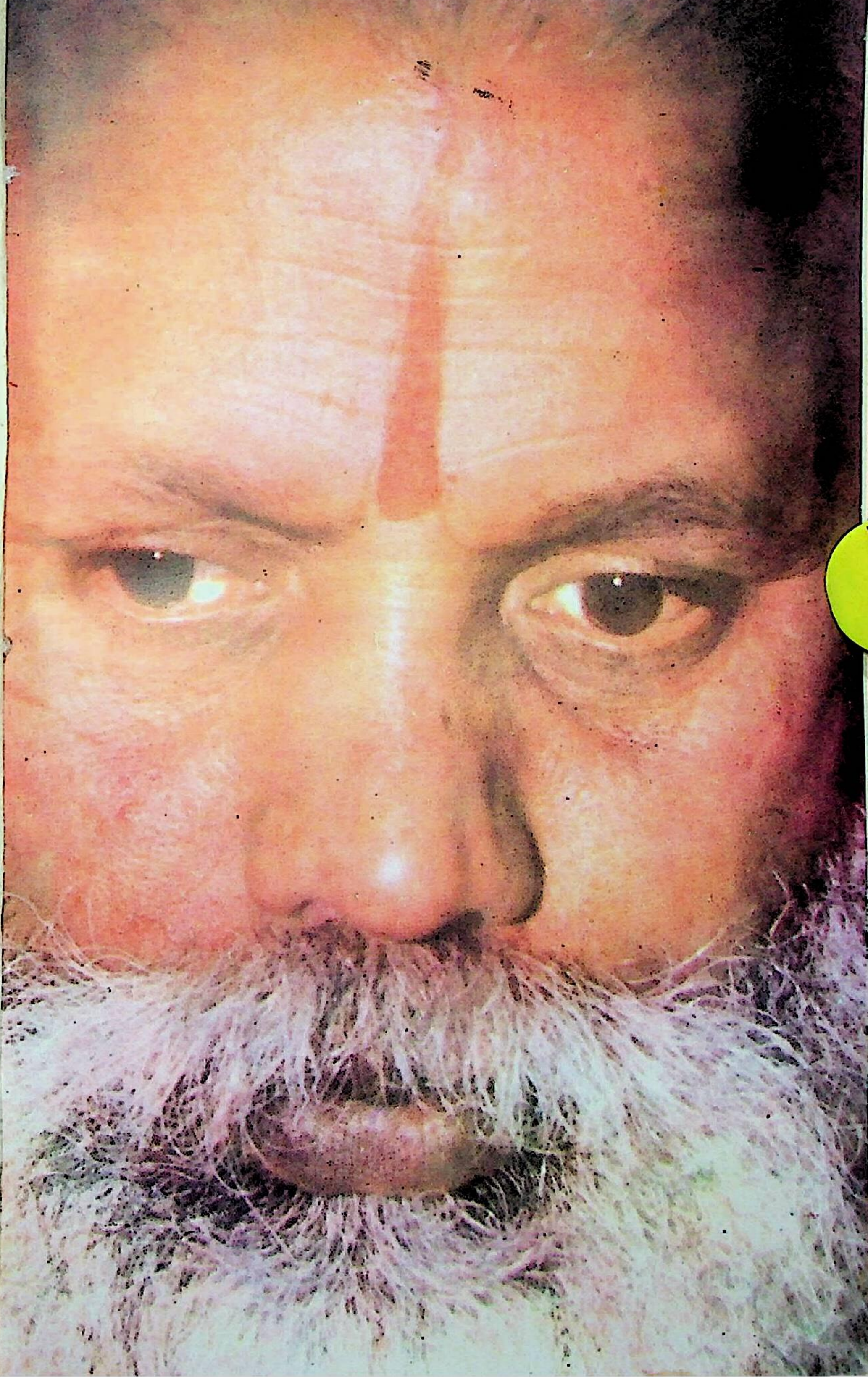

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Preface

This is a well-known fact that man is suffering from physical sickness, mental disturbance and intellectual illusion. His every effort is to remove all these calamities, he is striving day and night, but resultantly instead of being vanished, the calamities are increasing day by day. The great seers searched and declared that nescience is the root cause of all these sufferings. Unless man is aware about that cause and try to remove that, he can not get serenity, peace and happiness in his life. Then the question arises, "how to be aware about its cause and how that can be removed?" In the answer of these questions, the ancient seers stated "the path of *Brahm yoga*" in the *Upaniṣads* through which man can realise his own realself-*sat-cid-ānaṇd* being one with the source of his self, *Brahman*, the Supreme Being; can achieve *Brahmhood* and can be free from nescience, the cause of all kinds of sufferings.

The perfect incarnation of Godhead and the great teacher of the world, Lord *Krishṇa* also declared that only *yoga* can annihilate all the calamities in life and "he who is engrossed in *Brahm yoga* enjoys endless happiness." How that *Brahm yoga* can be practised and realised, this is the theme of this book.

For the sake of our dear practitioners, the articles on *yoga* practice were written and published in *Ṛtambharā*, the monthly magazine in 1968-69-70. In my visits abroad, I felt that those articles should be translated into english for the benefit of english speaking seekers too. My dear disciple *Krishna Kanta Parivrajika* translated and that english version was being published in "Divine Radiance" monthly magazine. I know it was very hard to translate such subtle, mystic and mataphysical description from hindi to english, but such an appreciable work was done by her. The minute and detailed expressions in an alien language show her proficiency, intelligence, perseverance and devotion for such kind of divine work. I believe that her work will help those seekers, who are eager to achieve divinity through self-discipline and practice of *yoga*. I pray to my divine mother, may She bestow Her divine grace, through which she may do more work with same awareness, devotion and zeal.

On the constant demand of the seekers, "Divine Radince Publication" decided to publish it in a book form. So I myself went through the whole contents and tried to make it more understandable and comprehensible for the beginners of "Divine path."

My dear disciples, *Yogananda, Vishva Bharati, Sahajananda, Manisha* and *Brahmrita*, all devoted their time and attention for completing this work time to time. In the end the material was given to *Brahmrita*, the editor of "Divine Radiance". She did hard work in preparing the manuscript and arranging the whole material into an upto-date form. In the result of that this book is in the hands of the readers. May God bless her with His divine grace, so that she may be able to do such divine works with great zeal and devotion. My heartiest blessings to all my disciples, who devoted their time and energy in this spiritual task.

I hope that the book "How to be a yogi" will inspire and guide the beginners and will help them in being prepared to tread on the divine path of "*Brahm yoga*"—thus achieve the Supreme Goal.

Brahmrishi Vishvatma Bawra

Introduction

To day, man physically has become too close to adjust with each other calmly and peacefully. Provision of all the materialistic facilities can not give him consideration that can make him able to assimilate with each other. This is only mental discipline that can provide him the feeling of due consideration of each other's necessities, existence, survival, advancement and upliftment. It is only mental understanding that can make man realise, if he does not let others live happily, he himself can not. So advancement of this mental discipline can not be provided by the material science. It can only be gifted by the spiritual science, the science of spirit, soul and mind.

My master *Brahmrishi Shri Vishvatma Bawraji* teaches mankind that religion is not a faith but a science, science of soul. Our ancient seers searched the Truth-Ultimate Reality of life, through the practices of *yoga*, that is totally an internal process. So according to ancient-most *Vedic* philosophy referred by my reverend *Shri*, "*Yoga*" is a science that theoretically analyses the reality of life and through the provision of practical experiments (*Haṭhyoga* and meditation etc.), can make him able to realise that man through this spiritual science, can realise the reality of life, can visualise oneness in all. Thus having universal divine love, love for all the beings, can serve mankind desirelessly. That is the end of all types of limitations, boundaries, barriers, problems and worries of life, so is the symbol of a perfect life.

In the present volume my reverned *Acharya* explains that the systems of *Vedānta or "Sāṃkhya"* philosophy are basically one, but two different types of expressions, analysing the basic reality of life. According to that, he tells, annihilation of all types of sufferings and sorrows is in the knowledge of the Reality that can be realised through the practice of *yoga* (the practical aspect of the spiritual science, propagated and explained thoroughly, authentically in "*Pātañjal Yoga Sūtras*" (*Yoga* aphorisms by *Maharishi Patañjali*). So here in the book in hand, he has elaborated the eight-limbed *yoga* of *Patañjali*, as needed in the external and interal practices by a *yogi*, i.e. a person who wants to be a *yogi*, wants to realise a divine communication, feeling one with that universal self. In the process of purification of individual life, he needs performance of five *niyamas* and in the effort of making one's personality able to be adjusted with the society well needs the five observances (the *yamas*). The analysis and the interpretation of the concepts of five *yamas*: non-violence, truth, non-stealing, celibacy and non-accumulation is quite original, unique, minute and easily practicable by a common man. The *niyamas*: *śuaca* (the purification of body, mind and speech), perseverance, austerity, study of the holy scriptures and self surrender to be practised by a person in one's own individual life, are also explained very clearly and have been made quite easy to be adopted.

For the travellers of the divine path, many other compulsory subjects have been dealt in a very comprehensive manner, keeping it quite free from caste, colour, creed, cult or country—because this science is meant for all the human beings not for some special communities or groups of people.

Since 1968, we all used to read the articles on "*Sādhya Bodh*" (knowledge of the destination) by *Acharya Shri*, in hindi section of "*Ṛtambharā*" monthly magazine edited by *Shri Dharam Narayan Acharya* of Udaipur and published by "Divine Radiance Publication."

Many scholars in India availed and appreciated the explanations and elaborations and requested *Acharaya Shri* many times to provide it to the society and world at large. In our visits to countries abroad also, we always felt that mankind need these ideas today.

In 1978 reverend *Shri* encouraged me to translate it into english. Though I am sure that the translation can not convey such a deep philosophical message completely, yet I must not hesitate to say that it is still very useful, surely practicable and adoptable by the modern man running after perishable, materialistic, changeable and hollow objects in the quest of imperishable, endless peace, immortality and blissfulness, that is only available through whatever is immaterial, internal and is able to make him introvert. So this master-piece of 'spiritual science' by the master of body, senses, mind and intellect can definitely prove to be a successful master for a new primary learner student of the divine path of *yoga*.

In the end, I must thank all my spiritual mates who helped in preparing the manuscript, *Kate Melcolm* (U.K.) who read the english copy, *Sushri Brahmritaji* who gave it the form of a beautiful nice book and am ever at the lotus feet of my reverend *Ācharya Shri*, who compassionately revised and rearranged the whole matter, in the quest and request of further ability and capability of serving mankind more and more, the way he wishes.

Humbly—
Krishna Kanta Parivrajika

1 *Aim of life*

The root of all the apparent ever growing problems in inner life is the absence of the proper knowledge of the basic reality. The common man is not even aware of this fact. That is why the experienced metaphyscians favour this point, "if we want to make our life problemfree, smooth and blissful, first of all, we should try to know 'what life is'. The whole activity of this world is with life only. There is no wordly dealing left after death.

It is a well known fact that the stream of life is flowing between two banks of birth and death. Though life is eternal yet its manifestation starts from the lap of a mother and ends in the cremation ground. The Vedas tell that this process has been going on since time immemorial. They furthur explain how this flow of life continues to be struggling between two banks till it merges into its original source, 'the ocean of bliss'.

Yatha nadyaḥ syandamānāḥ samudreastaṃ gacchanti
nāmarūpe vihāya, tathā vidvānnāmarūpād vimuktaḥ
parātparam puruṣamupaiti divyam.[1]

i.e. just as the flowing streams abandoning their names and forms become one with the ocean in the same way a seeker being the knower of the truth, leaving aside his name and form, gets absorbed with his original source, that Supreme Godhead.

In the words of saint Tulsidāsa :

Saritā jala jalanidhi mahun jāī, hoi acala jimi jiva hari pāī.[2]

i.e. just as the flow of the river becomes still after entering the

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1. Muṇḍaka Upaniṣad III. 2.8.
2. The Rāmāyana IV. 14.

ocean, in the same way the individual being is pacified after being merged into that Supreme consciousness. Therefore the flow of the stream of life can be stabilised only after entering into its original source, that Supreme truth, knowledge and bliss. There is no other way.

One thing more here should be noticed, just as all the streams would always flow towards the same one endless ocean from whatever direction they are flowing; in the same way, all the individual beings, in whatever activity they are involved, are constantly being motivated by one common wish of the realization of their original source and every moment they are proceeding towards the same ocean of bliss.

This fact was realized by great devotee Arjuna[3] when he got the vision of *Virāta puruṣaḥ* (universal form) that every individual being living in any status is proceeding towards the Supreme Godhead either he is aware of it or not. Without understanding this mystery of life, all efforts of achieving ultimate goal would be useless and meaningless. He who desires eternal peace instantly, should very carefully try to understand its underlying theory.

The way of practice to attain the supreme goal is related with the present only. Even the peacefulness is experienced in the present, not in the past or in the future. He, who is fully aware of the present situation, can utilise it in the best way. If one has been aware in the past and becomes careless in the present, awareness of the past would not serve the purpose in the present. Every present will be converted into the past and every future becomes present. So the present being refined and utilised in the best way becomes the base and cause of the beauty and utility of the past and future both.

A man should always remember that he is a born *sādhaka* (seeker of the truth) as human body has been stated to be the abode of *sādhana* (the treasure of the means and instruments of practice) in the Ramayana as :

Sādhana dhām moccha kara dvārā.[4]

If even after getting the means of spiritual practice (human life) the individual does not try to achieve his ultimate goal, how unlucky he is.

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[3] In the XI Chapter of Śrimad Bhagvad Gītā.

[4] The Rāmāyana VII, 43.

First of all it is also very necessary to know, 'what the aim of life is which we are striving for?' Theists believe that God is aim of life but atheists say that God is only an imagination or a supposition. Even modern science has not given any concrete conception about it. In such a situation, it appears that every one should have one's different aim according to one's own interest and tastes; but it is not true. The reality is quite different. As has been indicated previously, not only the human being rather all the living beings have got one common aim of life that is called *brahamnirvān* (ocean of bliss). According to Maharishi Patañjli *nirvāna* (liberation of soul from all kinds of bondages) is the only goal of life. How it can be achieved? According to him :

Sattvapuruśyoḥ śuddhisāmye kaivalyaṁ.[5]

i.e. *nirvāna* can be achieved by having equality of purity between the *puruṣaḥ* and *sattva* (spirit and mind stuff). Here Patañjali indicates that the identification of the soul with the mind stuff is the cause of bondage. The moment the practitioner (seeker) realizes that these two are quite distinct, will attain *nirvāna* (the state of emanicipation and enlightenment). The impurity of the individual *citta* is the cause of the apparent identification of *puruṣāḥ* (soul) with the *sattva* (mind-stuff). Impurity of *citta* is due to its extrovertion. Therefore the stability of *citta* can be availed only after making it introvert. With a stable mind, the individual being would be able to realize his real ownself (the distinct *puruṣaḥ*). This realization of the distinct *sattva* and *puruṣaḥ* (mind stuff and spirit) in the individual life is the source of the knowledge of the reality underlying the universal *sattva* and *puruṣaḥ* (nature and consciousness). That is the ultimate goal of life. The human being cannot be free from the various ever growing problems unless and until it solves this apparent identification of *sattva* (*citta*) and the *puruṣaḥ* (spirit) and understands the basic distinction of the both.

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5. YS III. 55.

2 *How to know thyself?*

Life is not so much complicated in itself as has been made by the so-called philosophers or knowers of it. Everybody knows that human life is primarily sentimental; due to this, it realizes other's sentiments and feelings too. That is why our self under the influence of others forgets its own nature very soon. Overwhelmed with some alien effect it becomes unable to realize its own real form. In the absence of this self awareness every effort becomes cause of unnatural indulgence with alien nature. Lord krishna says in the Gita: *paradharmo bhayāvahaḥ*[1] i.e. an unnatural indulgence with alien nature is always dangerous and harmful.

All the means and ways of practice adopted for self-realization aim at the purification of *citta* only. To be overwhelmed with the alien objects is an impurity of the mind stuff (*citta*). All the ways of practices are for the eradication of those very alien impressions. The feeling of happiness or unhappiness, pleasure or pain in the individual life is only due to this imposed influence. In order to annihilate this external materialistic influence from the *citta*, the practitioner has to search the root cause of that first; as without knowing and eradicating the root, we cannot remove its effect for ever. It is a fact that we are influenced by those elements which are either considered to be superior by us or they enhance our pleasure or in any way contribute towards it; may it be temporary or only an illusion.

If we think over our problems deeply we will know their cause very easily. It is just possible that a statement heard may not be able to change the direction of life, but a problem analysed and realized is automatically and surely solved. In order to understand this mystery, we should go to a solitude with a stable peaceful mind and try to analyse in our ownself, "how much our internal unsatisfied wish, which is the cause of all our problems, is attuned with our present ability, capability and situation." If we have got proper means to fulfil that wish, we should start our effort instantly in that direction. We should not waste our time and energy in useless thinking. In case we have not got the proper facilities and means to fulfil that wish, even then we ought not worry, as worry never becomes the means of success in life.

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[1] Gitā III. 35.

As has been indicated above, negligence of self is the cause of being astrayed from one's own real-self. Being astrayed from one's own real-self is the only cause of all the limitations causing misery and lackness, that is merely due to the influence of some alien objects over one's own realself. So the practitioner should very carefully try to get one's mind free from the external effects first.

The feeling of covetousness arises in *citta* when it is influenced with the importance of money, feels lusty when it is under the influence of beauty and there is the modification of anger in mind when it is hit with hard words or unfavourable behaviour. Vanity and pride is aroused in the individual *citta* at the gain of matter and self-recognition etc. In this way, under the influence of various external materialistic elements, there arises many types of desires, involved with those the individual being is entangled with other limitations like egotism, attachment etc. Resultantly it forgets its real-self, becomes careless about its own *dharma* (nature) and that becomes the cause of peacelessness and misery in life.

In order to make *citta* free from the external influence and thus establish it into its own original source, there are two ways to be adopted and practised, which have been stated as *sāṁkhya niṣṭhā* and *yoga niṣṭhā* in the Bhagvadgītā. Both the ways of practices are independent in themselves and are very useful for the purification of *citta* (mind-stuff). A seeker in quest of self-realization, according to his own ability and capability may select and adopt one of the two. After getting free from the external materialistic impressions, he can establish himself into its own real-self.

Though the result and the aim of both the systems is one and the same, yet for a practitioner who prefers logic, there is the way of *sāṁkhya niṣṭhā* and for a sentimental one, *yoga* is the best practicable and the most fruitful way. Considering the similarity in the result of both Lord *Krishna* in the Gita has stated :

Sāṁkhyayogau pṛthag bālāḥ parvadanti na paṇḍitāḥ.[2]

i.e. only the immatured and inexperienced not the deep thinkers will say that *sāṁkhya* and *yoga* both are different.

In the *sāṁkhya* system of practice, there is the primacy of meditation with self analysis, whereas in *yoga* practice the priority is of the meditation with submission and surrender to the Supreme being.

But essence or gist of both the systems is to make all the organs and senses effortless with complete surrender to that Supreme consciousness i.e. submitting one's individual self completely to that 'infinite soul', abondoning all types of three fold-physical, mental and verbal activities. Lord Krishna in the Gita says :

Ātmasaṁsthaṁ manaḥ kṛtvā na kiṁcid api cintayet.[3]

i.e. the practitioner (in meditation) should try to make his mind thoughtless through establishing it into one's own realself. This type of meditation has been referred in the *Upaniṣadas* also. In the *Kaṭha Upaniṣad ṛṣi Yama* preaches *Naciketā* :

Yadā pañcāvatiṣṭhante jñānāni manasā saha,
buddhiś ca na viceṣṭati, tām āhuḥ paramāṃ gatim.[4]

i.e. when the five senses of cognition with mind are inverted, the intellect is actionless, that is the last stage of meditation.

Such types of references are found in many other scriptures also, where the same thing is indicated that the practitioner should practise meditation controlling the organs of senses;

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[2] Gita IV. 4.
[3] Gita VI. 25.
[4] Kaṭha Upaniṣad II. 3.10.

internal and external, source of all the concrete and abstract actions. Constant awareness must be there. When mind reaches the pure stage of *nirvicāra samādhi* (thoughtlessness), there is self-illumination, rise of the spiritual light, blissfulness. Resultantly, a *pragyā ṛtaṃbharā* (truth bearing wisdom) shines. This *pragyā* is above the knowledge obtained through perception or inference etc. Just as fire burns its medium of expression and finishing that itself vanishes, in the same way truth-bearing wisdom (*ṛtaṃbharā pragyā*), burning all the impressions of the alien materialistic objects, itself merges into its main original source. The individual soul becoming free from the materialistic alien effects, realizing its own real-self, experiences that supreme stage of eternal peace, knowledge and oneness, (*śāntaṁ, śivaṁ advaitaṁ*), ultimate goal of life.

According to Śrimad bhagwad Gītā:

Yastvātmaratireva syādātmatṛptaśca mānavaḥ,
Atmanyeva ca saṁtuṣṭastasya kāryaṁ na vidyate.[5]

i.e. one, who is established, contented and satisfied in one's ownself, there is nothing doable left for him.

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[5] Gita III. 17.

3 *Bhakti yoga*

In the means of the purification of mind-stuff from the effect of matter, the practice of *sāṁkhaya* and *yoga niṣṭhā* has been analysed briefly. A thoughtful practitioner of that practice can get liberation from that material effect. Having realized his realself, further doing his duties well, he can undoubtedly achieve his goal. So an intellectual person should understand the doctrine of *sāṁkhya* system and adopt it in *sādhanā*. According to the Vedic view of life, if a person universalises his individual self and performs his duties with a sacrificial spirit, taking it as the worship of that Supreme Lord, it is "*yoga niṣṭhā*"; because for an emotional person performance of right actions in the service of God is the best way for the purification of mind-stuff as in *yoga niṣṭhā* faith and devotion are primary whereas reason and logic are secondary. *Śradhā* means deep and costant faith in truth, unshakable faith in the statements of *guru* or preceptor and the holy scriptures. Having strong faith in the existence of that unmanifest Supreme entity proposed by the holy scriptures and recommended by the *guru* one should relate one's self to that very truth. In order to realize the same, performance of every action with God-consciousness is the practice of *karamayoga* or *bhaktiyoga*. The true devotion of God is not in running away from the hard-ships of life, rather it is the highest determination of complete surrender at the lotus feet of one's adorable God (*iśta*). Though such a complete surrender is only possible for an emotional person yet one should not think that an emotional person has no reason or logic. It merely implies that his devotional feelings are primary, whereas logic in him is secondary.

We all realize in our daily routine that our life is based more on belief than on analysis; like wise we notice that faith instead of reason is proved to be the stronger base of the internal aspect of life. Since childhood whatever we have learnt in practical life, faith has been the main cause in it. We receive and own our inheritance only if we trust our mother. Having faith in the words of a teacher we learn how to read and write and are therefore able to discover the treasure of knowledge, gathered by the past great scholars and saints. Without mutual faith, one can even be deprived of one's national, communal and human social rights. So we should never take as inferior the value of faith to reason. Lord Krishna says :

Tayostu karmsaṁnyāsāt karamayogo viśiṣyate[1]

i.e. *Karamayoga* is better and easier than *karam saṁānyāsa* (*sāṁkhya niṣṭhā*), as *karamayoga* (*Bhakti niṣṭhā*) is based on faith and devotion whereas *karamasaṁnyāsa* (*sāṁakhya niṣṭhā*) is based on logic and analysis. In *sāṁkhya niṣṭhā* mind is supposed to be thoughtless and objectless. In *yoga niṣṭha* the *sādhaka* is instructed that the concentration of mind can be practised by fixing it upon and relating it to the most attractive personality of Lord, the manifestation of the Supreme love and bliss. The Gita says :

Mayyāsaktamanāḥ pārtha yogaṁ yuñjan madāśrayaḥ.[2]

i.e., 'Arjuna! practise yoga fixing and attaching your mind on Me.'

So it is a fact that faithful devotion holds a more important place than logic in human life. The Gita also says :

Avyaktā hi gatirduḥkhaṁ dehavadbhiravāpyate[3]

i.e. for an individual being who is attached with gross body, it is very difficult to concentrate upon some abstract, formless entity. That means as long as a person has got feeling of egotism and holds attachment to his relations and belongings, stability of mind in formless Supreme being is quite difficult. It is also very difficult for the practitioner to feel quite indiffe-

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1. Gita V. 2.
2. Gita VII. 1.
3. Gita XII. 5.

rent to the body right from the beginning. Therefore at the initial stage of practice, the path of *yoga niṣṭhā* (performance of actions fixing one's mind on some personified form of that Supreme Godhead) is easier and better.

Every initiative of an individual has got some type of motive behind it. In this path of *yoga niṣṭhā* it is a great thing that instead of changing the mode of concrete actions, the doer has to modify one's motives, the main inspirer at the start. The importance does not lie in the form of work you do, rather it depends upon the object you intend upon. The actions you have been doing for your body, family, community or nation upto now, from this point onwards, relate them with your dear Lord, the Supreme Godhead. You need not change the actions. The modification of your feelings and sentiments will convert all the performances into a worship of your Lord. Lord Krishna says in the Gita :

yat karoṣi yadaśnāsi yajjuhoṣi dadāsi yat,
yattapasyasi kaunteya tatkurṣva madarpaṇam.[4]

i.e. 'O' Son of Kunti ! whatever you do, eat, offer, sacrifice and do in austerity, perform with the feeling of offering it to Me, rather act on behalf of Me. Consequently you will be free from every type of results good or bad; e.g.

Śubhāśubhaphalairevaṁ mokṣyase karambandhanaiḥ[5]

According to Lord Krishna, on this path of yoga practice, the main important and valuable point is that the natural human instincts of taste, beauty and smell etc., are not to be suppressed, rather the individual is to offer those objects of senses firstly to God then accept them in return as blessings (*prasādaṁ*) from Him. The whole activity is not to be changed, rather it is to be manipulated with the feeling that it is being done for the whole mankind in relation with that Supreme-self. In this way the practitioner living at any place, performing any type of actions, in the worship of God, attains perfection (ultimate end) of life. As Lord Krishna said :

Svakarmaṇā tamabhyarcya siddhiṁ vindati mānavaḥ[6]

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[4] Gita IX. 27.
[5] Gita IX. 28.
[6] Gita XVIII. 46.

Now we have to understand that the main point to be noticed in *sāṁakhya niṣṭhā* is that the practitioner's mind should be thoughtless.*Na kiṁcidapi cintayet.*[7] Whereas in *yoga niṣṭhā*, the practitioner is advised to act keeping that Supreme Lord always in mind. In this way, both the practices are stated to be selected according to the state of the mind of the practitioner. Both are worth to make the individual being free from the alien effect of the nature and bring him to his ultimate end—his own realself. None of them can be stated as primary or secondary. The aspirant understanding his own internal status can select one of the both for practice.

I had indicated that some external effect is a cause of impurity of mind but performance of actions with God-consciousness purifies the mind. How can it be possible? I would like to clarify it. Basically there is no difference between "the individual self and the Supreme self, they both are one. One is the source and other is the effect. If a practitioner understands the reality of life and then initiates into the performance of actions with God-consciousness, gets his mind purified. Feeling one with the original source, the individual mind receives no impressions of the actions, that were to be the cause of further reactions, and entanglement i.e. bondage. So also the Vedas say :

Tadāpaśyat tadābhavat tadāsīta[8].

i.e. after having visualised and realised that Supreme self (one's own original source) the individual became one with that; resultantly there remained that Supreme only. It is indicated in Muṇḍakopaniṣad :

Juṣṭam yadā paśyaty anyam īśam asya mahimānam iti,
vītaśokaḥ.[9]

i.e. whenever the individual being visualizes that Supreme Godhead being attended upon and worshipped by His devotees, realizes His glory, becomes free from sorrow and grief, thus is liberated.

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[7] Gita VI. 25.

[8] Yajurveda.

[9] Muṇḍak III. 1.2.

From all these examples, it is now proved that the influence of Godhead over the individual being is not the cause of bondage, rather it is the means of his salvation. So performance of actions with God consciousness is the proper way of purification of mind for achieving emanicipation and perfection of life.

4 Sacrifice of ego

The first and foremost suggestion to the practitioners would be that before starting on any of the path either *sāṁkhaya* or *yoga*, one must think upon one's own ability and capability, because any initiation without being conscious about one's own state of mind cannot prove to be fruitful. Man is always conscious to do and attain something and goes on trying to achieve that according to his own understanding and choice, but inspite of constant efforts, is not able to avail the success. The reason of this failure is only the wrong acceptance of his ability and misconception about the success. Success does not mean achievement of the goal for which he is striving for, rather it is continuing the effort even upto the last moment of life.

The fact is that every type of practice is for the annihilation of the individual ego, because the best way of attaining that Supreme Godhead is in sacrificing the acceptance of one's own individual existence. As long as one desires something the mind cannot said to be pure. So the first aim of every practice, whether it be based upon faith or on reason, should be the annihilation of the individual ego. Desire of getting something in the response of practice is the first obstacle, as this desire is strengthened and sustains with the support of that very egotism, for the eradication of which the practitioner starts the whole effort. So the achievement of the aim i.e. the realization of the ultimate reality is impossible until and unless the egotism is finished completely.

Normally the feeling of lackness arises out of the acceptance of individual egotism in life, because when that infinite Supreme entity partially gets manifested through the medium of individual mind-stuff and adopts the status of intelligence consciousness, automatically accepts its individual existence. Each effect must carry the natural qualities of its own cause. So the soul, individualised through the medium of individual *citta*, has got the feeling of presenting itself as an independent, etrenal, perfect entity, that is the basic nature of its cause-Supreme self. On the other hand, the finiteness of the medium of its manifestation, there is the feeling of individuation, instead of infinity. Feeling oneness with mind-stuff, the individual being considers itself mortal and imperfect. At this very stage, it experiences itself limited and confined. Inorder to eradicate this limitation and for achieving the eternity needs the help of many kinds of means, so finds itself dependent. It means that the acceptance of the individual existence or individuation is the only cause of all the limitations, lackness and dependence. At this very stage, the individual being longs for the fulfilment of these deficiences, that becomes the cause of its further indulgence, into the manifold activities.

The result and tasteful experience one gets in one's activities is called *bhoga*. This tasteful experience, gives birth to a facinating desire for those experiences again after the attainment of which one gets the feeling of further possession of the availed objects. In this sequence, there goes a regular and constant circle of ego, limitation, desire, action, result, experience attachment, possession and again satisfaction of egoism. In such a condition, that eternal Supreme soul manifested in the form of limited individual being, in the quest of freedom getting diversity, peacelessness, lackness, mortality and dependence developed in itself, goes on facing manifold tortures. In order to be free from these very calamities, he takes the support of the materialistic external objects, but again there starts the chain of desire, effort, response, experience or indifference, that is quite natural and common while being in contact with the materialistic inanimate objects of this universe. There is no stability at all even in this process. The individual is always changing its trend towards all the objects. Sometimes it is attached with one and gets detached with the same at another moment. This indulgence and indifference is but natural; because every thing material is transitory and changeable. In order to be free from this very unstable condition of indefiniteness and to satisfy his internal wish only, the individual being seeks for some way of practice. As long as the feeling of individual egotism will be existing, this circle, causing disaster, starting with the feeling of limitation will be continuing. Therefore the eradication of this egotism is the only means to achieve the status of infinite, eternal, perfect, independent Supreme soul. If we think over it deeply, we understand the reality that the aim of the practice is to remove all types of feelings of limitation, lackness etc. for ever. The feeling of lackness, arisen out of ignorance is the bondage or dependence. Time, action, nature, quality, fate etc, all these cannot be the cause of bondage, because their existence depends only upon the feeling of egotism. So it is a decided fact that the cause of bondage is the feeling of egotism only. This egoistic feeling is neither spiritual nor material. About its rise, Maharishi Patanjli says :

Dṛgdarśana śaktayorekātmatevāsmitā.[1]

the identification of the seer with the seen is the only cause of this individualistic feeling, that further creates attachment, jealousy, fear etc. As long as this identification exists, continues, one can not be free from all types of limitations and get contentment.

Avidyā (nescience) is the root cause of this identification. Human wish of achievement of the ultimate goal cannot be satisfied until this feeling or egotism (result of *avidyā*) is eradicated. Knowledge of the reality is the only remedy to remove this ignorance, so it can be annihilated through knowledge not through action of efforts. Conception of realization of the reality through action or effort is an obstacle in progress. So the practitioner, along with the desire of fruit should also abandon the feeling of doership completely.

The desireless actions performed without the feeling of doership are the real worship or service to God-head. At this stage the seeker automatically getting his mind-stuff purified, realizes the Supreme-self (its original source) and gets free from all types of limitations for ever. Doubtlessly, just as a follower of *sāṁkhaya niṣṭha* understanding the whole activity in nature, gets free from the feeling of doership and becomes one with Supreme

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1. YS II. 6.

self, in the same way, a follower of *yoga* relates all the activities with Supreme Godhead and surrenders himself with all his movements to Him, feels one with His adorable.

From the above analysis, it must have been clear that feeling of doership and desire of fruit or response in the practice is the main obstacle in the achievement of the chief goal. So one should proceed always being aware of these two. Along with these, there are many other obstacles which will be dealt further.

5 *Spiritual practice and daily life*

Nature is for the sake of *puruśa* (spirit) and its purpose is to provide the means of *bhoga* (experience) and *mokśa* (emanicipation) for him. It is our misunderstanding to take nature as an obstructing factor to reach perfection of life. *Prakṛti* (nature) which has been stated to be the cause of bondage is a wrong conception because not nature but attachment with the experienced taste is the cause of bondage. Now we should try to understand where from the bondage starts.

Bhoga means experience with taste. Experience is the property of knowledge and knowledge is the real self of the Supreme being. So knowledge is related with the experience and experience has got its taste. Desire of the repetition of the experienced taste is quite natural and indispensable in an individual being. As one person desires the experienced object, he gets attached with that. Being attached with those, the individual tries to accumulate the objects, giving favourable taste and the circle of bondage starts. He, who is aware about the nature and quality of the Supreme soul and purpose of the nature is not attached by these favourable objects. Mind, being purified and pacified with yoga practice is automatically able to realize the real nature of the Supreme and the purpose of nature. The importance of the purified mind has been told previously also. According to my opinion, along with the development of the internal status of the practitioner, his behaviour should also be affected and refined with it. If the practitioner always tries to watch the actual condition of his mind, intellect and senses etc. only then he is able to test the progress of his practices, It is a great mistake to take the daily routine of life as quite separate from the spiritual practices and experiences. Since centuries a great misunderstanding has creeped in our school of practice. We have to analyse it and try to remove it. We have divided our life into two aspects; one is of the spiritual practices, second is of the worldly life. In spiritual practices, we have accepted temples, pilgrimages, rites, rituals, worship, *Japa*, (chanting) meditation and *satsang* (contacts of great personalities) and recitation of holy verses etc. which we think, will be the means to enable us to get heaven or the grace of God. The second aspect of our life is the daily routine which we consider as whatever we do is justiciable and that does not affect our spiritual practices. Falsehood, dishonesty, deception, cheating, robbery etc. we take all these bad actions as the tricks and games of life. According to my view, it is just like deceiving our ownself. Actually life cannot be bifurcated like that, we have to be conscious about the fact that each and every moment of daily routine is connected with our spiritual internal life.

Wherever and whatever we do, it leaves an impression upon the mind. It is also true, as much efficiently we do some work, it takes the help of the heart and brain. Deeper will be the contact of the heart and brain, stronger will be the impressions of mind. So it has been realised that in spite of the spiritual practices, daily routine actions also leave much stronger effect upon the mind. Normally in the individual's life, as strong the keenness we see in the worldly affairs, even the hundredth part of that is not found in the spiritual practices. Life of the individual after death will be according to the deep impressions upon the mind. That is why lord Krishna says in the Gita :

"relate every action (eating, sacrificing etc.) of your daily routine with Me. You need not practice it separately, rather each action will be the part and parcel of your spiritual life, worship of God".

When we think that our adorable God lives in the temple only, then the remaining whole world except that place, becomes the sphere of mere action. If we visualise our adorable Lord pervading the whole universe, the world along with us will be the means of worship and we, in stead of being the enjoyers or consumers, will be receiving the divine grace and blessings (*prasādam*). To confine the adorable with one limited place and try to please him with some typical rituals only, is also a great obstacle in the success of practice.

6 *Importance of the idol-worship and the pilgrimage*

The previous analysis can arise a doubt, "what will be the purpose of idol-worship and pilgrimage under such line of thought? According to my opinion, the aim of idol-worship is not to confine the adorable *iṣta* (God) to one place only, rather it is to provide a training of visualising that Supreme Godhead even in the hardest material of the world. Unfortunately we could not realise its actual purpose. It was just to provide an experience of visualising that Supreme Godhead everywhere with the practice of the concentration of mind at one particular visible form. It was a great blunder on the part of our practitioners that they started to take an idol as the real God and did not try to step further through that medium. That is why, with the passage of time, a few great personalities, logicians opposed this traditional order. The result is that a common man is not ready to accept even its main purpose and importance now, rather one condemns the traditional "hindu way of worship" to-day.

On the holy land of India, the places, where the great souls were manifested, have been taken as pilgrim places. That has been described in our historical records also. In stead of taking inspirations from those sacred places by visiting and remembering the great deeds of the great persons various folk-tales have been propagated about them. A few people go and visit such places. Instead of taking some good inspiration, they return with a negative feeling and thought. This all is just because of not knowing about the real purpose of the idol worship and the pilgrimage.

The whole land in itself is pious as it is the partial of that Supreme Glory (nature), but the place where some great personalities are born and have made great sacrifices for humanity, becomes peculiarly great. If we visit such holy places, we are reminded about their great lives, adventures and virtuous deeds, which inspire us for the further sacrifices for nation, religion and humanity. That is the real purpose of visiting and taking bath at the sacred places. Today the whole atmosphere and the way of thinking are totally changed. It is something different that some people think that only a pilgrim place is pious and the remaining land is impure. One can get salvation by living in or dieing at some pilgrim place only. According to these thinkers if somebody dies at other than those sacred places, goes to the hell. They consider a pilgrim land only to be divine and celestial. They think other places are indivine and material. Creation of such baseless tales and propagation of such thoughts is very harmful for the ordinary persons and societies. For a seeker of truth this attitude is very dangerous. So the practitioner should always keep his mind free from all such concepts pertaining to time, place and circumstances. He should always think about his adorable Godhead (*iṣta*).

This way, he will be able to make his whole routine of life, the worship of God. Remaining aware of the means and the attainable goal together at every present moment, he will be able to utilise his time in the best way. At this stage the whole routine of life will be the service to God and the whole life will be united with the memory of that Supreme Godhead. This is the real form of worship or spiritual practice, which enables the practitioner to realise the chief goal very easily. One should always remember that the chief goal of life is that Supreme Godhead, the individual soul is the aspirant and the whole expansion of matter is the means to attain and realise that End.

7 Faith and devotion

A traveller of the spiritual path should always remember that the failure or defeat in life is transitory. There is no doubt that a traveller who starts his journey with a strong determination must reach the destination one day; because he, who has got a strong will, can not be obstructed or checked by some materialistic obstacle. Thinking upon it deeply, we come to the result, whenever we come across with a failure in our effort it must be due to a lack of determination or self-confidence. But still we need not feel disappointed. After a failure, if we start our practice again with courage, caution and ease, that very failure will be the stepping stone of our next success.

This is also a fact, unless and until a man is hit by the obstacle, he does not learn how to walk carefully. A failure in an effort makes a person aware of his weaknesses and then he can try to remove them completely. If we are not able to attain the goal due to the lack of ability or capability, even then we should not worry. After surrendering our full energy in the service of God honestly, we should be free from worry. The omniscient God is fully aware of our internal wish and the effort been performed in its accomplishment. If we have truely surrendered ourself to that Supreme, according to Him, we have done our job. We are not to think what is to be done and what has happened. We should have faith in the words of Lord Krishna:

ye tu sarvāṇi karmāṇi mayi saṁnyasya matparāḥ,
ananyenaiva yogena māṁ dhyāyanta upāste.

Teṣāmahaṁ samuddhartā mṛtyusaṁsārasāgarāt,
bhavāmi nacirātpārtha mayyāveśitacetasām.[1]

'Those who are always feeling themselves united with Me, submit all the actions to My will, worship Me with a single hearted yoga, I take them from this mortal world to that immortal one very soon.' It is a kind of declaration of Lord Krishna Himself. So a practitioner who has surrendered himself completely should not worry and be fearless about the future. He should also remember that the cause of unhappiness is to depend upon desires and the root of that dependence is ignorance, which cannot be eradicated with some action, because the action performed at that very stage of ignorance cannot be able to remove the same. In the words of Gosvāmi Tulsidās :

Chhootai mal ki malahi ke dhoye.

i.e. can any mud be removed with muddy water? The best way of being free from all the dualities (of birth and death, sorrow and happiness etc.) is to surrender all the activities with its root cause (i.e. one's individual ego) to that Supreme power. If your reason does not allow you to accept this path of mere faith and devotion, you can think over it deeply; because one's faith is shaken due to lack of deep reasoning, otherwise a deep analysis and proper arguing surely stabilises the true path. A complete surrender to that Lord, about whom we have heard only, not realised yet, is a courageous step, that is possible out of a very deep and firm faith. This is not very easy because basic reality is so unique and mysterious, one cannot realise it without merging one's ownself into it.

Some people think that realization of Supreme truth is a mere mystery, so they try to avoid it. But the fact is, without realising this basic reality one can not be free from all the problems. The automatic process of nature has provided the individual being the human body as the means to be helpful in the realisation of that Supreme. The individual human being, distinguishing the right and the wrong has to strive himself for the freedom from this circle of birth and death. One can not be free from the problems by merely saying that one does not believe in it.

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[1] Gītā XII. 6.7.

You may believe in it or not, if you wish to satisfy your innate desire of eternity, perfection and liberation for which you are striving day and night, you yourself will have to realise the basic reality underlying this life and the world.

"Can we ignore a problem, if we are not able to understand or solve it ? No, it is not possible. As we can not avoid hunger if we do not get food, in the same way our internal wish of having bliss can not be satisfied without realising its original source. At such stage, there is no alternative except to surrender one's ownself with complete faith to that Supreme soul, about whom we hear from the great personalities and the holy scriptures. It is quite true that without knowledge, we can not be free from grief aroused out of great ignorance and inertia. The Vedas tell:

Tatra ko mohaḥ kaḥ śokaḥ ekatvamanupaṣyataḥ[2].

i.e. when the practitioner is visualising only one Supreme self everywhere, with whom he will be attached and for whom he will be in grief and sorrow? This vision of visualising that Supreme Soul everywhere, can not be experienced without the realisation of the Truth. In the words of the saint Tulsidās :

Binu vigyāna ki samatā āvai.

i.e. can one realise oneness with all without high knowledge of the reality ? It is stated further:

Soi jānai jehi dehu janāhi.

i.e. he, whom that God enables, can know and realise Him. So we can not exist separate from Him. When one day we will have to remove this acceptance of separate existence, why should we not surrender ourself to Him since right now? It is a fact that:

Mana ke hāre hāra hai, mana ke jīte jīta.

i.e., it is our mind, that makes us defeated or victorious. It depends upon, how we think. All the obstructions and obstacles are for him, who is weaker in his ownself. So one can face all the problems and oppositions with one's determined mind easily. When we start expecting something from others for the satisfaction of our own desires, we become weaker. This is known to everybody that a weak mind needs a support, that is the cause of dependence, so be determined in truth. Be stable and free, submitting everything with yourself to that Supreme Godhead. This is the right path of spiritual practice. Everything in this universe is the means of your progress and development and is for your welfare. So you should be neither scared nor alergic to that.

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[2] Iśāvasyaupaniṣad. 7.

8

Service with God-consciousness

The word *bhakti* literally meaning devotion comes from the root *bhaj* in sanskrit that means service. Service has two aspects—love and effort or work for God. Adoption of either of the two is not a complete practice. The real practice is in the service of mankind with the memory of God in heart. For that Lord Krishna says: *māmanusmara yudhya ca.*[1] i,e 'fight always keeping Me in your mind'. Here we should notice that the word fighting means service. As Lord Krishna has told in the explanation of a single-hearted devotion:

matkarmakṛnmatparamo madbhaktaḥ saṇgavarjitaḥ[2]

i.e 'he who is detached from this world and is attached with Me, works for Me, is my real devotee"

Now we should try to analyse, what can be the work of Lord Himself? He tells in his own words in the Gita:

Paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām,
dharam saṁsthāpanārthāya saṁbhavāmī yuge-yuge[3]

i,e "I manifest in every age for the re-establishment of the truth, protection of the virtuous and destruction of the wicked." So it is clear that for the deeds, he descends to this world, is His own work. He who wishes his favour and love should try to accomplish the same.

This destruction of the wicked and protection of the saints should not be for some selfish motive. It should be free from

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1. Gitā VIII. 7.
2. Ibid. XI. 55.
3. Ibid. IV. 8.

all three kinds of worldly desires i.e. progeny, wealth and fame. One should be very careful even about the use or misuse of the recognition availed from these great deeds. The lover of God should have a keen desire of that Godly love only in his heart, only then this work of service with God-consciousness can be accomplished properly.

Lord Krishna has stated a condition in his devotion. In the Gītā he says:

Madbhaktaḥ saṅgavarjitaḥ[4].

i.e. 'my devotee should have earnest desire for Me'—devoid of any other attraction and attachment. Here the word devotee means a lover of God. Now it must have been cleared that the instruction towards Arjuna to fight keeping Lord in his mind, is only an indication of service to God because through this action, one aspect of God's work (destruction of Wickedness) is manipulated.

The great yogi Bhartrihari says, "The vow of service is very hard. Even the great yogis have not been able to follow and complete it, but it is performed with divine grace. In the Rāmāyaṇa saint Tulsidās says:

Sevā dharma kaṭhina jaga jānā.

i.e. all the persons are aware of the fact that the vow of service is very hard. So it is not easy to be defined and accomplished. The great devotee of Lord Shri Rāma, Shri Bharat says:

Karhin svāmi hit sevaka soī.

i.e. "the real devotee is he, who assists in the expansion of his Master's importance and glory. He says further:

Āgyā sama na susahib sevā.

i,e 'the real service of the master is a faithful obeyance'. I only mean that highest devotion and the way of practice is to serve mankind with God consciousness. The great devotee Shri Hanumāna never hesitated doing something even to the lower level, if it is for his Lord Shri Rāma. When he went to lankā for searching mother Sītā, at that time he was tied by Meghnāda (Rāvaṇa's son) and was driven into the court of Rāvaṇa (rival

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4. Gītā XI. 55.

of Lord Rāma), there he declared:

Mohin na kacchu bāndhe kara lājā,
kīnha cahaun nija prabhu kara kājā[5].

i.e 'I do not feel insulted in this arrest as I am aimed at the fulfilment of my Lord's work only.' The readers must know the background of the history of these great devotees; Bharat, Lakshaman (the younger brothers of Shri Rāma), Hanumāna (the great devotee of Shri Rāma) and the great warrior Arjuna (the fast friend of Lord Shri Krishna), how they utilised their ability and power in working out these noble deeds i,e "destruction of the vice, protection of the virtuous and re-establishment of the righteousness", as were propagated to be the doable duties by Lord Himself.

Mere memory of God with repetition of his holy name do the best for the worldly life but the physique must adopt some physical activities too. For that Lord Krishna suggests to perform the doable right deeds which are in the welfare of the society. In every kind of job, it is the attitude of the doer that counts. It does not matter whether the work is greater or smaller. In the temple, whether a devotee is performing the rituals or is sweeping the room (Actor) of his Lord; as both the actions are being done with the association of their adorable God, both would be considered to be the worship of God and would help to encourage the attraction towards Him. Same is the case with every kind of work. Each action, performed with the feeling of service to God advances love with Him, thus becomes the real devotion in itself.

While doing these various jobs, the devotees must not forget their adorable Lord, as these good deeds may arise the feeling of doership in them. When the doer starts thinking that he himself is performing and completing the works, there is sown the seed of egotism. If he remembers the Supreme glory, importance and the divine power, he always feels, not he, but the Lord Himself is doing everything. This feeling keeps 'egotism' away from the aspirant. An action without the association of one's adorable Lord is only a desire-prompted action, not a desireless action (*satkarma*). The desire-prompted actions are

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5. The Rāmāyaṇa. V. 22.

the means of happiness—giving heaven etc., and a desireless action becomes the cause of love and devotion in God. So if you wish your action to be '*satkarmā*' (action with God consciousness) you should always act with the association of your adorable Lord.

The practitioner must be sure that his Lord is omniscient, so is aware of everything internal and external. His Lord is omnipresent, so is always close to him. He is omnipotent, so will provide every type of energy, ability, capability to do all the good deeds. There is no possibility of any obstacle as in everything and every form, He himself is manifested. He, the alpowerful Lord is the greatest sympathiser friend of every individual being. These five faiths must be very strong in each devotee that my adorable Lord is omniscient, omnipresent, omnipotent, the greatest well-wisher, He is the only existence in this world and there exists nothing except Him. The devotee, who performs his doable duties to his best effort with these strong faiths, desires every moment the divine pure love of his adorable Lord only, surely receives His Love and blessings.

Just as a person eats meals within a few minutes but avails the energy from it for eight hours at least, in the same way, the devotee through meditation in morning and evening receives a spiritual power that is very effective and useful for the external worldly routine of life. The practitioner must trust that this universe is not a creation of God, rather it is the manifestation of His ownself. Having such faith, he would never feel his worldly life separate from the spiritual one and will be able to adopt the path of "performance of righteous actions with God-consciousness".

The practice of meditation referred above is of three types. Concentration upon the holy word with its meaning is the best one. If one is not able to think about its meaning should try to concentrate upon the mere sound of the words. If that is also not possible, one can focus upon even the letter forms of holy word. According to my view, the practitioner starting with the sound practice, should try to concentrate first upon the letter forms only. The association of the sound and its meaning comes by itself gradually.

The practitioners should keep in their minds that there are mainly two ways of practice of meditation; one is of *sāṁkhaya* system and second is through *yoga* system. According to *sāṁkhaya* tradition, the meditator has to practise to make his mind quite objectless. Mind has not to think about something. As *Samṛti* says: *dhyānam nirviṣayam manaḥ*[5]. i.e., 'the meditation is, when, the mind is free from any subjective or objective thoughts. According to the second one i.e., *yoga* system, meditation comes after fixation of thought waves on some particular point.

Deṣabandhaḥ cittasya dhārṇā.[6]

i.e fixation of mind at some particular point is *dhārṇā,* constancy and continuation in that is meditation.

Tatraikatānatā dhyānam.[7]

For a practitioner who is attached with physical existence, latter way of practice (yoga) is easier, as he can perform every action well keeping his adorable Lord in mind. Actually this process of service with God-consciousness is the way of practice especially propagated by yoga tradition.

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5. Manu Samṛti.
6. YS. III.1.
7. Ibid III. 2.

9 *Inseparable relation between jīva and the siva*

The aim of human life is to abandon all the personal desires and feel one with that Supreme Godhead. The best way to attain this stage is the performance of one's duties happily in the divine auspicious will of God. A real devotee of God automatically gets the feeling of fearlessness and emanicipation in himself. Love is neither provided nor received by somebody else; it is one's own property. Where there is an identical relation, there is a natural affection and attraction.

Every effect proceeds towards its own cause. The soul is eternal and inseparable partial manifestation of God. Due to ignorance and illusion, the individual being accepts himself as the doer and the consumer, so he has to become the victim of pleasure and pain both. Normally the base of knowledge, gain of wealth, pleasure and sufferings, medium of death, period of age; these five things come in human life according to one's own previous *karma*. The medium may be anyone but the main force behind that is one's own good or evil deeds. This circle of *karma* rotates one's life in various forms of births and deaths and thus is suffering. If one wants to be free from this circle, he must surrender himself to Godhead.

He, who has surrendered himself to that Supreme Godhead, does not crave for the favourable circumstances. The real duty of a human being is to analyse the present time and situation; then utilising it in the best way to proceed forward on the path of the spiritual practice. Overcoming all the limitations of time, situation and circumstances, to aim at and attain that ultimate end with divine grace is the life of a great person.

Here are some instructions for the devotees :

1. The way of worship one adopts is the best for him.
2. A curse or boon of somebody else is not so effective in one's decay or development, as much important is the role of one's own performance.
3. Whatever type of circumstances come on the way, the practitioner should try to face it in the best way with his best efforts.
4. Unless and until the aspirant feels identified with his aspired beloved God, he should accept all the prescribed orders of the *Śāstras* (scriptures), otherwise there is a risk of downfall.
5. As long as the practitioner is aware of the time and situation, he should strictly perform his duties well taking it as the order of his Lord.
6. The best duty of a human being is to perform the right actions to his best ability, taking it as a service to God.
7. The easiest way to ultimate goal is to take every action as the worship of God.
8. Success or failure is only a lesson from God. So the practitioner should always be happy taking the result of every action to be the fruit of divine grace.
9. Unless a man feels helpless with his own mind and intellect, does not submit to the divine completely. So first of all we have to be quite free, submitting our mind and intellect to that Supreme Controller.

Practitioners should think upon the reality a bit deeply. There are only two elements in this world. One is the body that being the effect of the insentient nature which is inanimate—the other is our real self which is inseparable manifestation of that Supreme Brahman.

This gross body is mortal and the realself is immortal. It is a generalised fact—a part is never separated from its whole. Now think upon it seriously, what is that third element which gets bound and is to be liberated? That means there is no third existence except illusion. So be free from this illusion. Be one with your own original source. Having a deep incessant love and devotion with your ownself, perform your duties happily.

The Infinite has got an inseparable relation with each manifested finite soul, because it is his own partial manifestation. This individual soul after being involved with this material world, starts feeling itself separate from that Supreme source, with the power of whom it exists. It is amazing rather regretting that he considers his ownself to be alien. Due to this feeling, there starts the world of contacts and separations. Actually that Supreme Brahman is always united with all of us. So clarifying the misunderstanding of separation we should leave the false hope of unification and realise an eternal everlasting union with that Supreme Godhead. Realising the eternity of His alpervasive existence and glory, to surrender the mind and thought to that Brahman is a real solitude.

10 *The real seeker of yoga*

One should not worry about the next life, because it will be just according to the deeds one performs in the present life, whether they are good or bad. Your best duty is to proceed forward performing the virtuous actions to your best capability Those actions are virtuous, which help in fulfilling the need of the society. The best utilisation of the present is the base of the beauty of the future. The position of life before and after the death, may it be progressing or decaying, depends totally upon the utilisation of life in the present. A person without wisdom cannot utilise his present in the best way. Wisdom develop through practice that is availed by the control of senses with keen desire and devotion for the aim. Today, the attitude and effort of attaining knowledge through money and undisciplined ways is creating ignorance and illusion (*avidyā*). The fruit of *avidyā* (ignorance) is mortality and peacelessness, that of *vidyā* (wisdom) is immortality and peace. So the modern so-called education, being the cause of illusion and peacelessness can be stated as *avidyā* and not *vidyā*.

Actually *vidyā* (cosmic wisdom) is the power of God and the mother of the individual beings. If you want to please that divine mother, respect her wise children and love the ignorant ones. If you have no love or knowledge in your heart and intellect, even the great prophets are not able to make you free from sorrow and grief.

Ignorance or *avidyā* is the result of *tamo-guṇa* (inertia). This inertia is mostly increased with bad contacts. If you wish to annihilate that darkness of ignorance and illuminate yourself with knowledge, try to avoid the evil contacts.

Enrichment of the material objects in society and the acceptance of their priority in life leads the individual to the wrong path. Attraction towards that indulgence encourages the tendency of accumulation. Do not forget that this very tendency is the root cause of all the sins i.e. corruption, theft, falsehood and violence etc. sequently. A person interested in more and more accumulation may build temples, establish idols of God for worship, he may manage every type of provision needed in those temples; he may perform many kinds of large sacrifices; but he can not achieve the divine love and favour of God Himself. We will follow this point when we think upon it deeply. A person who does not realise the existence of the Supreme God in the real living animate forms, how can he be successful in visualising it in the form of an inanimate idol by offering it various things? Do not kill your conscience in the blind following of the traditional routines of mere rites and rituals without any realisation. Try to analyse deeply, the concrete forms made by God are better to be served and worshipped than those, made by yourself. Neglecting these real personifications of God's glory, worship of those (unrealised forms) would not be very useful for you. So be alert, be careful. Avoid the unreal, untrue, proceed forward adopting the path of the search of reality and Truth.

You should be aware of the fact, if you have a spontaneous love in your heart for all the creatures, the greatest lover of all, the Supreme God Himself would come to you. Practice (*Sādhanā*) actually means the cultivation of the unmanifest powers, inherent in the individual being. The standard of this progress is according to the level of development of these inherent faculties. When this spiritual energy develops fully upon the physical, mental and intellectual level, the perfect person is considered as if the personification of that Godhead. Attainment of this perfection is the chief goal of an individual life and this is the greatest success of life. The proper development is possible only in a well-disciplined life, because indiscipline is a great hindrance in the progress and development of spiritual life. So this spiritual development becomes next to impossible in a mismanaged life.

In yoga-tradition, in order to maintain a discipline in life, practice of *kriyā yaga* has been prescribed. *Tapaḥ* (austerity), *svādhyāya*, (self-study and study of the holy scriptures) and *īśvara praṇidhāṇa* (self-surrender to God) constitute *kriyāyogaḥ* All the means, been adopted for purifying the senses and the body are called "*tapaḥ*". *Āsanas* (physical postures), observance of fasts and breathing exercises etc. all come under this *tapaḥ*. *Svādhyāya* (self-study) works as to be the purifier of the mind and the intellect, that makes the individual eligible for the realisation. Submission of the individual ego to that Supreme consciousness is *īśvara-praṇidhāna*. The main purpose of this submission is to realise the main source of life and further, following the basical theory of cause and effect behind the relation of the Supreme and the individual being, to feel the both one and the same. This realisation of the identity in the Supreme and the individual existence is the perfection of life, that finishes the ego-consciousness and brings in an individual person the feeling of being one with the Supreme whole.

One thing we have to keep in our mind here, as long as we have got some hope of fulfilling our desires by some worldly means, we do not feel helpless and impatient. Without being impatient, one does not feel restless. This intense feeling of peacelessness becomes the base of next peacefulness. Here, one starts thinking from quite different angle. Sometimes he likes to forget and leave all types of previous conceptions and wishes and tries to establish quite new principles in life. This critical stage of change in life is called to be a period of revolution (*krānti*). The person desirous of this complete change can become the real aspirant, and is capable to start all the practices and realise the ultimate reality of feeling one with that Supreme. But an undeserving practitioner of yoga makes this very good way of practice to be useless and futile. So first of all one should try to be the deserving beginner having right thinking through contact of virtuous personalities.

Accepting baseless, meaningless concepts, one can not be a real practitioner of yoga. A real seeker maintains discipline and leads life to the perfection. This revolution and change aim at eradicating all the problems and limitations, which are the root cause of peacelessness in life. This is the chief attainable goal of all kinds of spiritual practices.

11 Self confidence

It is natural that a person before starting a work, has to suppose himself as the doer of it. Without this acceptance, one would not be able to do it sincerely because the will to act arises only when the person accepts himself as the subject. If you wish to achieve that ultimate goal, you must accept yourself as a seeker of truth and be aware of the aim in the practices. If you are ever-conscious that you are seeker of the ultimate truth, the observation of *yamas* 'the five great vows' and the *niyamas*, 'the five observances' which are very essential for a practitioner will come automatically in your life. You would not need special efforts for them.

Unawareness of one's own real self is a great drawback in the accomplishment of one's duty. From there arises many defects and obstacles. Negligence of one's ownself starts when one accepts one's own existence according to the views of others. This is a great hindrance in the progress of life and on the path of self-realisation. If you wish upliftment, do not develop such kind of attitude in life, as you always go on trying to become just according to the concepts of others. It is a fact that a person himself can know the best about his ownself, others can only speculate about him. Acceptance of other's conception to be completely right is totally wrong.

Every action is influenced by the particular time, space and circumstances. Even the contemporary situations of the subject count. Judgement of one's personality from some typical activity is not just. So a person should never accept his ownself according to the views of others, otherwise it can also be a great hindrance.

I would like to make it more clear. When a person makes it a routine of life, as to act according to the view of others, he automatically develops in himself an attitude that he would always try to be good in the eyes of others. His whole conduct and carrier will be centred upon the feeling of showing himself good. At such stage, he becomes quite extrovert. Even in his practice, he is focussed at ego-development more than to be concentrated upon self-realisation. He performs the righteous actions only for his reputation—not for the good conduct. He refrains sins only with the fear of bad name not thinking it as a sin. To some extent this is also good, but the performance is not duely rewarded.

According to the saints, it is appreciable to avoid sins with the fear of hell or society, but the better one is he who refrains sins understanding them as a sin. So the performance of virtuous actions for the heaven or for the good reputation is also good, but the more virtuous is to perform with the feeling of righteousness. Lord Krishna says in the Gita "that an austerity or sacrifice performed with the desire of good reputation only, is *rājasic tapaḥ* (austerity)". For an aspirant of self realisation, it is not worth. That is why I have suggested that a seeker of truth should always conduct according to his own sincere viewpoint. It will award two ways—one is that the aspirant would always concentrate upon his ownself, so will have the chance to introspect his inner self. The second benefit will be that he will always feel free from the external pomp and show. The external pomp and show creeps into the practice, when we want to be great and respectable in the eyes of the society. With such type of mentality, we always try to hide our internal true self and show the artificial unnatural external personality to the others.

Other people may avail something from such behaviour, but the practitioner himself gains nothing except self-deception. So a seeker aimed at "self-realisation" has to remain ever conscious of his own-self. The sincere and honest exposition of personality before society is helpful in purifying one's own-self. Onething more I must explain that there has been no such person in this world, about whom the people could think quite right and neither this is ever possible. Even sometimes one can not conceive one's ownself properly, how the others can? Probably it is known best to our adorable Lord only, so we should open our hearts to that Supreme Lord honestly as they are.

12 *Origin of man*

Along with the origin of man, code of his conduct must have been prescribed by that divine order since very beginning. When we see the divine law and order working behind this universe, we cannot believe that it is only the result of the combination of a few inanimate elements. If we accept it this way, that would be an ignorance. Not on the basis of the holy scriptures only, it has been proved with self experiences that this universe is not a creation but manifestation of that Supreme being (*Brahman*) itself. Unmanifest causal elementary stage of *puruṣa* (the Supreme Consciousness) and His divine power *prakṛti* with three attributes—*satoguṇa, rajoguṇa* and *tamoguṇa* is stated as *brahman.*

Nature itself becomes the media of the manifestation of that cosmic consciousness. According to the law of creation, when this medium cause '*citta*' is primarily in the stage of *satoguṇa* it becomes liable to be the medium of manifestation of human life. This does not mean that in the *citta* of a human being there is no *rajoguṇa* or *tamoguṇa* but it only means that the primarity of *satvaguṇa* only can become the cause of the manifestation of human life.

We should try to understand this thing carefully that the cause of individual manifestation is not in the soul, it is in the *citta* (mind-stuff). Soul is the manifested form of Supreme Consciousness and *citta* is the effect of nature. Due to this very fact, one individual soul can take birth into many lives through *citta*, that is in accordance with the theory of transmigration of soul. On the basis of this very doctrine, freedom of soul (salvation) from the circle of birth and death is recommended.

If we accept the soul itself to be the seed of individual life, there will be no possibility of any change in its present status. According to the law of spiritual science, by nature soul is an eternal, everlasting, unchangeable entity. By this analysis, I only mean that according to the theory of evolution this statement is quite illogical and irrational that in the automatic process of natural development, the stage, man needs to be born was not present at the early period of creation. If we watch the whole process of life in this universe carefully, we will see that in the same creation, where there is working the man of highest intelligence, there exists that very 'amoeba' also, which is called to be the first creature of this world. This is a fact that the level of the manifestation of every individual life cannot be similar, because the inequality in the gradation of the three qualities of nature is the basic cause of the variety and diversity of this universe.

Here I only want to indicate that the man has manifested on this earth right from the very beginning of this creation as there were other beings and the instructions of a well disciplined conduct of life also have been provided right since his origin. If we study the present status of this developed conduct of life, we can say that there is no typical difference in the internal status of human mind. The demonic, animatic harshness in human behaviour is found even today in the same way as we find in its old history of hundred thousand centuries; but this does not mean that the whole effort of education and learning was quite useless. The highly cultured personalities of the society were also due to education and divine guidance. This is a different thing that sometimes the great personalities, who dedicate their whole energy and ability of life in the welfare of society desirelessly without having any selfish motive, are in greater number and sometimes such personalities are very few, but time will never come when there is no such personality in this world. The process of the evolution and the dissolution and that of manifestation of divine or demonic personalities is beginningless and endless.

This declaration of *Vigyāna-trayī* doctrine of the Vedic philosophy proves that there is nothing new in this natural process of creation. The process of evolution and dissolution of this world in the light of that Supreme Entity is eternal. So the first duty of mankind is to understand the basic reality of the origin of life.

13 *Evolution of life*

The Supreme entity, which is the original source and end of life, is infinite. This individual soul, which manifests through the individual *citta* (mind-stuff), being the partial manifestation of that very *Supreme Brahman*, is basically infinite. It always aspires for the same, its ultimate goal. Due to the finiteness of the intelligence consciousness, various individuals with different attitudes and interests give birth to countless ways and means of practices to attain that goal. How can a philosopher or scientist, having only a finite intelligence, challange to explain everything possible about that infinite and the means to attain that end. At the same time, it can also be declared surely that whatever has been explained till to-day by great seers, a little practice of that would help a lot in the endeavour of the desired goal.

Annihilation of threefold pains is possible only in understanding the eight-limbed wheel of life based on the axis of illusion. Otherwise all the efforts for the achievement of pleasure and bliss, will prove to be useless and futile. I have indicated many times that the main cause of the individual life is the contact of the *cetan* (soul) with *citta* (mind-stuff). The *citta*, being the effect of three qualities of nature, is everchangeable and manifold; thus becomes the seed of life. *Cetan* (soul) being eternal and unchangeable is omnipotent—thus, is the experiencer of all the stages and situations. Consciousness is the base of experience. So the individual self is considered to be the seer and experiencer of all the stages and contacts of the mind-stuff. When *citta* is influenced by the '*rajasa*' and '*tamasa*' attributes of nature, the experiencer or the seer *cetan* is identified with the seen objects, that is called the stage of illusion "*avidyā*". The sanit Tulsidāsa has told that this very illusion is the root cause of all the miseries e.g. : *Moha sakala vyādhin kara mūlā, tinah te puni upajahin bahu sūlā.*[1]

Due to this very illusion, the individual self (*cetan*) being identified with the modifications of its *citta* (mind), has to face many types of limitations. That stage by Maharishi *Patañjali*, has been stated as: *Vṛttisārūpyamitratra,*[2] i.e. the individual soul other than in the status of self realisation, becomes according to the modifications of *citta* due to its identification with that.

The self by nature is Truth, Knowledge and Bliss, i.e. existence, wisdom and love; but the materialistic concrete objects lack these three qualities. So the individual self inclined towards the seen objects, not finding its own innate qualities in them, feels something lacking. The feeling of this lackness and limitation creates desires, in the satisfaction of which, the individual being indulges into various types of activities, as there is a desire of fulfilling the deficiencies with the help of the material seen objects, there must be a response of some kind, favourable or unfavourable. That is called *bhoga* (a tasteful experience) in yoga philosophy. This tasteful experience is of two kinds—the experience with the favourable objects is pleasant and that with the unfavourable objects is called painful. The painful contact automatically being undesirable, does not motivate the subject further in the concerned activities; but the pleasure-giving experiences being desirable are repeatedly recollected in memories, which inspire the individual for the concerned activities again. The ego consciousness becoming strong and strong in such indulgences goes, on moving again and again in the circle of limitations, desires, action, fruit of action, experience, memory etc. Due to which, the individual self goes on becoming the victim of manifold painful materialistic worldly activities and the stages of birth, old age, disease and death etc.

After analysing this circle of life, the practitioner will follow

[1] The Rāmāyaṇa VII. 121.

[2] YS. I. 4.

that the cause of the experiences is the ego consciousness, as it creates the feeling of doership in the individual-self, motivating it towards all the physical activities to be performed under the guidance of the intelligence consciousness. This ego consciousness can never be eradicated through the external materialistic means, as even the performance of the virtuous actions e.g. *jāpa* (the repetition of the holy name), austerity, sacrifice, benovolence, charity, study of the holy scriptures (*dharma śāstras*), pilgrimage etc. with the ego consciousness, satisfying the feeling of individual recognition temporarily produces some results and fruit. Saint *Tulsidāsa* says in the *Rāmāyaṇa*:

Nema dharama ācāra tapa, gayān jagya jạpa dāna,
bheṣaja puni kotinha nahin roga jāhin harijāna.[3]

i.e. even all the virtuous actions like japa, tapa, sacrifice (offering oblations in the fire) well disciplined restrained conduct, charity etc. performed with the feeling of egoism do not become the remedy of the mental diseases. These misries can be ended with the knowledge and realisation of that Supreme self only.

So the cause of the whole circle analysed above, is the delusion (*moha*), again that is the effect of illusion (*Māyā*): *Tasya heturavidyā*:[4] So the practitioner who wishes to be free from this circle of miseries will have to start the practices, which can make him understand the cause and effect theory of the ego—consciousness. The research of this cause and effect theory is possible only after the dedication of the individual ego into Supreme being because it can't be availed with some efforts only.

Having a simple and pious food with well disciplined conduct of life, the practitioner has to adopt a calm and quiet place to start this practice of self-realisation. In that direction Maharishi Patanjali has told:

Prayatnaśaithilyānantasamāpattibhyām.[5]

i.e. pacifying all the external and internal activities of body and

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3. The Rāmāyaṇa VII. 121.
4. YS. II. 4.
5. YS. II. 47.

mind, the practitioner should try to merge one's own self into that infinite. From here starts the process of the practice of self realisation. In the success of which the aspirant aware of his realself, annihilates the individual ego and gets absorbed into the Supreme self. Deep devotion is the main inspiring force in such practices. That devotion brings forth the encouragement, ever-consciousness of the aim and thus the high knowledge that enables the practitioner of yoga to attain his ultimate goal, the realisation of his own infinite self.

14 *Mind for yogic practice*

Sādhana means the process of cultivation of the innate potentialities of an individual being. Its progress is measured according to the level of the development of those innate qualities. When life is completely developed in all its (physical, mental and intellectual) aspects, the person achieving the status of supreme consciousness is perfectly independent and free from all the limitations. This is the ultimate goal of human life. That perfectly developed and aware person is considered to be the incarnation of God Himself and becomes an ideal for the human society. So every person should adopt a way of practice, so that he may be able to experience a descendant of that infinite power. The natural aspirations of higher development can not be suppressed without their satisfaction. This practice for having that achievement of satisfaction needs a proper discipline. On the contrary, indiscipline always brings peacelessness in life; that can not be the base of further development. So a person, willing higher development of life, must follow a disciplined conduct.

In the analysis of life and the achievement of its goal, *Maharishi Patañjali* has told the five modifications (*vṛttis*) of the *citta* (mind-stuff), e.g.

Vṛttayaḥ pañcatayyaḥ kliṣṭākliṣṭaḥ.[1]

i.e. 'Modifications of the mind are five-fold.' It means the mind of the individual can pass through the five levels of functioning which are: the 'unsteady' (*kṣipta*), the 'confused muddy' (*mūḍha*), the 'distracted' (*vikṣipta*), the 'one pointed' (*ekāgra*) and the 'restricted' (*niruddha*). A person having mind in *mūḍha vṛtti* is just like a beast in human body, e g., *manuśjarūpeṇamṛgaṣcarati*, i e. at this stage of mind, one can not even think about any kind of development. The person at the second stage having *kṣipta vṛtti* of *citta* is always engrossed in the objects of senses, so never thinks of any type of progress or development towards divinity. He is indulged in the worldly objects so much as he does not accept anything more beyond those worldly enjoyments. He never thinks to do something further for the future life. So a person of this type, having instable mind does not deserve any type of yoga practice. A person at the stage of a *vikśipta citta* is completely disappointed with the worldly experiences. In the effort of satisfying his desires, facing many types of limitations, he feels constant restlessness. He who feels something lackening in himself always wishes to fulfil it. This keenness of the desire of perfection makes him restless, revolutionary and adventurous. An adventurer aspirant desiring a great change is always curious about the way of practice adopting which he endeavours for a perfect life, an abode of peacefulness. Revolution means a complete change. An actual revolution is in making life ever free from the elements which give peacefulness. So a person desiring such a complete change in life becomes capable of adopting and starting some path of yogic practice.

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[1] YS. I. 5.

Revolution in life is of three types : (1) in action (2) in sentiments and (3) in thought. The result of the revolution in action is temporary and short but revolution in the sentiments and feelings is also weakened if it is not manipulated in action and thought. So this revolution also is not lible to give a success in life. The revoltion in thought is the best and the real movement; because the change in thoughts automatically bring the change in will and thus in actions. So the complete movement of thoughts is essential for attaining the perfection in life. Every action of life is initiated with the will and the will depends upon the thoughts of the person. The actual force is always in the thoughts. So the change of ideas changes the whole life. If good thoughts guide the will and the good will inspires the person for the virtuous actions, the actions guided by the right thoughts will be strong, forceful and for the common welfare. So behind the spiritual practices will of a high knowledge is appreciated. For an aspirant who wants to make his mind disciplined, *kriyā yoga* has been prescribed. *Maharishi Patañjali* too, under the explanation of the practices for the practitioners having '*vikṣipta citta*' has indicated about the practice of *kriyā yoga* e.g.

Tapaḥsvādhyāyeśvarapraṇidhānāni kriyāyogḥ.[2]

i.e. *Tapaḥ* (austerity), *svādhyāya* (self-study) and *īśvara praṇidhāna* (submission to God) constitute *kriyā yogaḥ* (preliminary *yoga*).

According to *Maharishi,* one can purify one's physique through *tapaḥ* (austerity) and the thought through the study of the holy scriptures and repetition of holy name. Submission of the individual self is possible through *īśvara praṇidhāna* i.e. self surrender to God. This feeling of self immersion comes only when the aspirant is above the level of the physical and subtle body. At that time the practitioner merging himself with that almighty becomes one with it. This is the ultimate end of all the practices. We should always remember that the first aim of *kriyā yoga* is not to attain the end, rather it is to surrender one's own individual self in the attainment of that Supreme. If the practitioner of *yoga* has some materialistic selfish motive in the practices, he can not realise the reality.

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[2] YS. II. 1.

15 *The ultimate end*

The innate desire of perfection, in every living being can not be suppressed by any means without fulfilling it. That very incessant desire is the chief goal of human life. No living being likes death. In the same way, it likes neither limitations nor dependence. So it is very clear that an eternal, independent, perfect life is the internal wish of every individual being. In fact life itself is eternal and ever-existing, but is deluded with the fear of death due to the identification of perishable matter. This misunderstanding through illusion brings the feeling of mortality, limitation and lackness. In the desire of getting free from these, becomes dependent, otherwise it was completely free from any type of bondage. We can clarify it in other words i.e., the realisation of truth, knowledge and bliss is the innate eternal wish of every living being, without satisfying which, one can not be calm, peaceful and stable. Fulfilment of that very wish is the chief aspiration of an individual being. A living being is always in the quest of blissful life, that is possible only in liberated status of mind. The seer *Manu* told :—

Sarvaṁ paravaśam duhkhaṁ; sarvaṁ ātmavaśam sukhaṁ.
i.e. ever-dependence is painful, where as self dependence is blissful,

The great saint *Tulsidāsa* says the same thing in other words e.g.

Parādhīna sapanehun sukha nāhin[2].

i.e. liberation of mind is the key to blissfulness. This liberation

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1. Manusmṛti.
2. The Rāmāyaṇa I. 102.

is called *mokṣa*, *nirvāṇa* or *kaivalya* in philosophical terminology. The bondage is only due to the feeling of limitations, so we should be aware about it that the only means to this liberation of soul is the realisation of its ever-existing infinity. Therefore when we say that this *mokṣa* or *kaivalya* is just a freedom of soul from the attachment of manifold materialistic objects, at the same time we should be very conscious of the fact that in the submission and mergence of the individual soul with the perfect, divine, blissful, infinite Supreme Eternity, non-attachment will come automatically. The practitioner of *yoga*, having attained this bliss, is filled with ecstasy. In the opinion of the great seers, who realised this truth; the real means to attain this blissful Supreme Eternity is the knowledge of reality, that leads the aspirant to the status of feeling oneness with its original source, the Supreme Truth. The individual being feels attached to these materialistic objects merely out of a misconception about the matter. This misunderstanding (illusion) can be removed through the knowledge of truth only. The *Vedas* say: *ṛte jñānāna muktiḥ* i.e. there is no liberation without the knowledge of the reality.

Now it must have been very clear that the cause of misery, death, bondage and limitation etc., is mere illusion. Quite opposite to it, knowledge of the reality can be the only means of immortality and *mokṣa* (liberation). The various means to attain this very knowledge are being described in the series of the following articles.

16

Importance of the holy scriptures

Truth in itself is a reality. To give an example to prove the truth is just like to show a candle to the sun. But the truth and the holy scriptures both are deeply inter-related. Such types of questions as—'why do we need the holy scriptures in the realisation of truth' arise only due to the lack of real understanding of their mutual relation.

Everybody's conception about truth is different due to the difference in the state of the mind of the seeker. The different expressions of these very seers have created various types of isms in the world. Every individual understands and follows an ideology which is very closely superior to him. An ideology comparatively of very high or of very low level is not comprehensive to him. In the name of holy scriptures there are so many misconceptions being advertised. To-day any ideology in any language being propagated on the name of some great personality is called the holy scripture; may it be in tune with human logic or not. So I think that due to the propagation of some illogical conception on the name of a great person, the modern wise thinker has started to think in this negative way that there is no need of the holy scriptures in the realisation of truth.

In such a situation there arose many types of doubts. One thinks, can such holy scriptures which are based on mere acceptances, discouraging the human logic be a Godly message? Can we accept it as to be a super human message, which can not stand even a human reason? When the modern thinker gets no satisfactory response of his these types of questions, he becomes repulsive even towards such ideas what we need, and which are the experiences of our ancient seers. This is the problem of the day. But still I think that these misconceptions are created only because we do not understand the real meaning of this word *Śāstra* and its real purpose.

The definition of *Śāstra* is:

Śasti yatsādhanopāyam puruṣārthasya nirmalam,
tathaiva bādhanopāyam tatcśāstramiti kathyate.

i.e. that which gives the clear instructions of the means to that end and tells the way to remove the obstacles of that path is called *Śāstra*. In the Vedic tradition and literature, the expressions of the great seers who have realised the truth of life, are called *Śāstra* (treatises). In these holy scriptures, they have exposed their experienced knowledge only for guidance to the travellers of this path. The purpose of these instructions of the great metaphysicians is only to provide an introduction and indication of the concerned subject. That is why this is called to be an inferential knowledge. As far as the realisation of truth is concerned, that is quite a subjective experience, the holy scriptures do not say anything about that but indicate only. The persons understanding these directions start the practice; facing and crossing all the obstacles according to the instructions of the great souls, continue to proceed forward with a determined mind towards the goal, are the real knowers of *Śāstras* but those who only explain these theories to others, do not practise them for themselves, for them this knowledge is means of worldly enjoyments only, not for the salvation or liberation of the soul as *Ācārya Śankra* says: *Bhuktaye natu muktaye.*

Actually a person without the practice and realisation, does not follow the real meaning of the *Śāstra* even in himself, what will he explain to the others? Due to this, ancient seers have suggested that we should go to the great scholars and the knowers of the universal truth, with humility, do service and ask for instructions of that divine path. Only they will be able to explain this divine path of practice properly who have realised the truth and followed the holy scriptures properly. Lord *Krishṇa* says in *Gītā*:

Tadviddhi praṇipātena paripraśnena sevayā,
upadekṣyanti te jñānaṁ jñāninaś tattvadarśīnaḥ.[1]

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[1] Gītā IV. 34.

i.e. 'obtain that knowledge by prostrating yourself at the feet of those seers who are in possession of it, render them all forms of service, with guileless heart, they will initiate thee in that knowledge'. Here two words "*jñāninaḥ*" and "*tattvadarśinaḥ*" are used for those great personalities who are knowers of *Śāstras* and realised the Absolute.

One thing we should not forget that according to the *Vedic* view of life, man is not considered to have been developed gradually, from the life of the animals. According to that, in the realisation of truth, man of today is far-far away yet from those ancient seers who have been in the very early periods of creation; because the development of the creation is from abstract to the concrete, from invisible to the visible and from subtle to gross. Today the theories of social organisation, to which we think to be the outcome of the modern scientific thought, have been fully described in our ancient scriptures. Those who have never studied, nor developed their logic properly and have not got the right approach to the *Śāstras*, can consider the theories of social discipline to be the result of the modern scientific age. They think that the path of truth and non-violence is a new discovery by modern reformers. But the persons having even an introductory knowledge of the holy scriptures, know that these modern theories are the remanants of our ancient instructions only. If we find some kind of drawbacks in their performance, that can only be due to the lack of proper understanding of those principles. Neither I believe that the holy scriptures have been dropped in the vaccum by some unknown invisible power and the mere theoretical knowledge of those will provide every kind of prosperity, nor I trust that a man can not realise the truth without reading the *Śāstras*. The term *Śāstra* itself tells that its purpose is to explain a discipline which is the means to that end and gives the methods for the eradication of the obstacles on the same path.

The instructions of the great souls, who have realised the truth, become *Śāstras* (the holy scriptures), which direct the path to its seekers. These *Śāstras* neither bifurcate human society nor advise to adopt the false theories. So the persons who think that the study of the holy scriptures is only a block to the development of human wisdom, do not have the real understanding.

Doubtlessly a human being takes birth with an innate potentiality of intelligence, but that intelligence can not be developed and utilised properly without a suitable environment of ideal thought and conduct just as a seed can not be grown without its proper nourishment. So the education and teaching of right thought and conduct is possible only through the wise thinkers and their instructions which is called *Śāstra.*

17 *Importance of the spiritual master*

The origin of worshipping the spiritual master (*Guru*) in the present *Sanātana Dharma* is found in the most ancient *Vedic* traditions, as we read in *Śvetaśvatar Upaniṣad*:

Yasya deve parā bhaktir yathā deve tathā gurau.[1]

i.e. the proper way is that the seeker aspiring for the Ultimate Reality, should go to a spiritual master, who has realised the truth and should try to understand the right way of practice with humility and the feeling of obligation. *Śrimadbhagvadgītā* also recommends the same thing. *Arjuna* requested Lord *Krishṇa* to preach the path of emanicipation, but Lord *Shri Krishṇa* taught it only when *Arjuna* surrendered himself as His disciple and expressed it as:

Śiṣyastehaṁ śādhi māṁ tvāṁ prapannaṁ.[2]

i.e. 'O' Lord! I am your disciple. I am at your lotus feet. Please give me the instructions of the path of that Ultimate Reality'.

Another important matter is to understand that all the *yogic* practices of *Vedic* tradition are completely based on the psychological facts, i.e. they need psychological understanding. Each kind of practice is not meant for everybody, because each individual *citta* has got the different level. Even the physical capacity and mental faculties are not equal in all. So adoption of one particular way of practice, cannot be fruitful for all. As far as the prayers and worships are concerned, there we can fix

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1. Śvetāśvatar Upaniṣad VI. 23.
2. Gitā II. 7.

one common prayer for many and perform it well. That is why in many different sects, we find common method of worship and prayer. If one in search of truth wills to adopt a higher practice of *yoga*, has to go to a learned and experienced *yogi* who may provide him a typical way of practice, very suitable to him.

To-day the group instructions of physical postures being propagated in the name of *yoga* are least related with the practice of higher *yogic* discipline. I have been repeatedly emphasizing, unless and until the practitioner gets the means suitable to his internal and external status, he can not proceed towards success. One can not realise the truth by sitting with closed eyes or by moving the rosary with a typical word (*mantra*) only.

Ācārya Patañjali in his *yoga* philosophy has categorised the practitioners and the ways of practice in four classes:

First – For those who have predominance of reason in their nature, persistent practice of feeling one with Absolute and non-attachment with the world is advised.

Second – For a practitioner who has got primacy of sentiments, resignation to God is the best way.

Third—The practice of austerity with self-study on the basis of the knowledge of the holy scriptures with the feeling of surrender to God i.e. *kriyā yoga* is suggested for those who have got neither the sharpness of reason nor the intensity of sentiments, yet are keen to realise the truth.

Fourth—Those who are keen to achieve the highest good but have indiciplined life with unstable mind and impure intellect, for them *Maharishi Patañjali* has suggested the practice of *Aṣṭāṅga yoga* (eight limbed *yoga*) in which the observance of the following principles has been explained as :

1. *Yamas*: The five great vows are: – non-violence, truth, non-stealing, celibacy and non-accumulation.
2. *Niyamas*: Five observances of purity, perseverance, austerity, study of the holy scriptures and self surrender to God.
3. *Āsanas*: Physical postures.
4. *Prāṇāyāma*: Controlling of breath (*prāṇa*) with proper inspiration and expiration of the breath.
5. *Pratyāhāra*: Withdrawal of senses from their objects.
6. *Dhārṇā*: Fixation of the *citta* upon a particular object.

7. *Dhyāna*: Continuity of concentration on the object is *dhyāna* (meditation).

8. *Samādhi*: Complete absorption into aim and unawareness of separate existence of self.

For practitioners of higher discipline different kinds of methods are prescribed in the holy scriptures, i.e. *haṭha yoga, mantra yoga, laya yoga, rāja yoga* etc. Now the selection of the proper method of meditation quite suitable to the typical practitioner is also very important. Normally it happens, an aspirant hears about the greatness of some *sādhanā* (way of practice) and starts the practice of that instantly in the desire of attaining ultimate goal very soon. Resultantly, instead of getting success, becomes the victim of many types of diseases or goes on wasting the precious time of human life in the name of *yoga* practice (*sādhanā*).

Here I would clarify one thing very important that in our ancient tradition, the practitioners of *yoga* were instructed to be initiated by a spiritual master before starting the practice, it was very significant. The relationship of master and disciple was preferred and appreciated because the spiritual master (*guru*) always guided the beginner according to his personal experiences. He was aware of the fact that he would be responsible for the expected obstacles on the path of *yoga* practice of his disciple. But it is very regrettable that this pious tradition is being polluted by so-called spiritual masters due to their selfish motives and this relationship of master and disciple has become a type of profession. The saint *Tulsidās* says:

Guru śiśya andh vadhira ka lekhā.
eka na sunahi eka nahin dekhā.[3]

This has become the routine of the *gurus* and the disciples that the former does not see properly i.e. the *guru* does not watch the defects and drawbacks of the disciple and the later (the disciple) does not care to listen the instructions of the master.

To-day it is the common practice that the so-called every religious leader in typical garb thinks that his important job is to make some followers or disciples and disciples on the other hand think that if they take some holy word (*mantra*) from a *guru*, that completes their *sādhanā* (practice). In some popular sects, run even by the great *ācāryas*, it has become a tradition that they give a rosary to tie around the neck and some sound (holy word) in the ear of even the youngsters and think those initiated youngsters are their disciples, who have been confined to their sectarain disciplines. Today no wise person having good reason, would accept and recommend this way of traditional initiation based upon mere blind faith.

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[3] The Rāmāyaṇa VII. 98.

As far as the process of practice and the realisation of truth are concerned, actually the aspirant has to surrender himself to some learned and enlightened master. After having the proper instructions from him he has to start the practice accordingly. Normally in Indian tradition of meditation, practice of *mantra-yoga* is adopted first. That is why the sectarain way of initiation is prevalent uptil now. But only that *Ācārya* (*guru*) has right to initiate others who has realised *mantra* through proper practice, because it is not something just to believe only, rather it is a well realised fact that a holy sound received from a *guru* (the spiritual master) who has realised it, gives some special effect and prompt success to the disciple. Such practice of *mantra yoga* performed properly leads the practitioner gradually to achieve the state of *laya yoga* (mergence of the individual soul into Supreme Consciousness). For the purification of body, senses and mind, just as the beginner in the practice of *rāja yoga*, has to adopt first the process of *haṭha*]*yoga* i e. *śaṭkarma* (six kinds of cleansing process)—(1) *Āsanas* (the physical postures), (2) *Prāṇāyāma* (breathing exercises), (3) *neti*, (4) *dhoti*, (5) *bandh*, and (6) *mudrā* etc. in the same way, the practitioner of *laya yoga* has to adopt the practice of *mantra yoga* along with that of *tapaḥ* (austerity) and *svādhyāya* (study of the holy scriptures). All these instructions can be learnt properly only with the pious close contact of some experienced spiritual master (*guru*). The holy scriptures can give the information and inspiration only but can not give practical guidance for realisation of the truth.

Some people think that this process of *guru* and disciple began due to the sectarian *Ācāryas* of the latest centuries only, but it shows that they are quite ignorant about the *Vedic* tradition and its history. Various types of *yogic* practices and the ways of worship have been adopted even since the time earlier than that of the *Mahābhārata* and of the *Rāmāyaṇa.* Even in the different traditions of the *Vedic* period, we find the practice of various ways of worship. In the exposition of different theories of philosophy too, every philosopher sage has expressed the way for the annihilation of unhappiness and attainment of perfection in life, only through the practice of some typical way of worship and *yogic sādhanā.* So this is irrational to say that there were no different ideologies and sects (ways of worship) in our ancient times. In the *Vedic* period also, one Supreme Entity was worshipped through various names and forms. As it is stated in the *Ṛgveda* : *Ekaṃ sad viprāḥ bahudhā vadanti* i.e. various scholars call the same one Supreme Entity by different names. Truth is only one, the people express the same in different manners. *Ācāraya Śankar* and the later *Vaiśṇavas* as well as the *Śaiva* teachers propagated the ancient *yogic* practices and ways of worship. They presented them only in a refined way. That is why these *Ācārayas* (greatmasters) in the propagation of their way of practice (*sādhanā*) to which they call a system of philosophy, took the support of *Upaniṣads, Śrimadbhagvadgītā and Brahmasūtras.* Along with that they re-established the ancient tradition of the relation of a *guru* and the disciple.

It is a fact that no pious action can remain untouched by unauspicious possibilities because this creation is the effect of the three fold qualities of nature. So there is nothing to wonder if in the name of old conceptions and traditions some clever persons started exploiting the innocent persons on the path of religion. It does not mean that because of this defect we should give up all precious traditions and preaching of our great seers.

As we have spot in our cloth, due to that if we cut the stained portion or throw away the cloth and become nude, in my opinion it would be insolvency of our intellect. First of all we should try to cleanse the dirty spot. In case we are not able to remove it, instead of leaving the cloth, we should try to use it at least, till we get the new better one. In the same way, if we find some defects in our ancient traditions, it does not mean that we should leave them totally. We should try to remove those defects as much as possible. Because old traditions and ideologies despite of many defects have got some important and firm basic root which is very wholesome and valuable for mankind.

Some people think that in the tradition of master disciple relationship, having firm faith in master becomes the cause of individual worship. But I have studied and analysed all these ancient traditional theories and thoughts very deeply, I never found even a tinge of the process of "individual worship" (worship of one individual being) in this tradition. Because the object of every great master was to arouse the faith of the common public towards his own adorable God (*iṣṭa*) only not in himself. If the practitioner, along with a strong faith in his adorable God, develops a feeling of devotion towards his guide, that is not a worship of an individual person. In the *Vedic* culture mother, father and spiritual master (*guru*) have been told to be adorable as divine. In the verses of *Taittrīya Upaniṣad*, it is instructed:

Mātṛ devo bhava, pitṛ devo bhava, ācārya devo bhava[4].

Śvatāśvatara Upaniṣad teaches :

Yasya deve parā bhaktir yathā deve tatha gurau.[5]

i.e. 'who has got a devotion in God and the same devotional feeling in a *guru* is the right practitioner.' It means that the devotee should have the same devotion in his heart for a *guru* (a spiritual master) just as he has got in his adorable God (*iṣṭa*). This devotional feeling towards the *guru* is a great support in the realisation of the *Vedantic* knowledge. It means that a close pious relation between the *guru* and the disciple is considered to be very important in our traditional *Vedic* ways of worship and *yogic* practice. The devotee having a deep dovotion in God along with a strong confidence in himself should continue his prayers till he gets a proper guide.

It is true that according to divine law just as for every child his parents are predestined, in the same way for an aspirant, the spiritual master is pre-decided too. It is an experienced fact that all types of suspicions automatically vanish, when the seeker reaches his own *guru* (the spiritual master). Though I am not an advocate of blind faith yet I can not ignore this fact

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4. Taittrīya Upaniṣad. I. II. 2.
5. Śvetāśvatara Upaniṣad. VI, 23.

that whatever we have learnt from the very childhood uptil now, doubtlessly it is due to the co-operation of the scholars of the concerned subjects. Similarly, if we want to start some spiritual practice, we definitely need the guidance of some enlightened *yogi*, who knows the concerned way of practice very well. If we do not like to start the practice under the guidance of particular guide (*guru*) surely we will have to knock the doors of so many spiritual teachers for the whole life. I have indicated previously that by hearing discourses and reading books one can get inspiration for the divinity but if one wishes to adopt some proper way of practice according to one's ability and capability, should wait patientally, one will automatically get the proper guide at the right time, who will show the right way and process of *sādhanā*. This is the essence of our *Sanātana* divine practice and theory; that has been an eternal ideology about spiritual master and disciple.

18 *Self surrender to God*

There is no doubt that personal guidance of a spiritual master is very necessary for the success in any way of practice, but at the same time it is most important that the practitioner himself should be aware about his own state of mind. A sentimental person should never engage himself in the *sādhanā* of *haṭh yoga* or *rāja yoga* etc, because in any of the above processes his progress will be slow. For such a sentimental practitioner, *Maharishi Patañjali* has told clearly that a rapid success can be attained through self-surrender to God easily. Here he intends just as an intellectual person attains the highest state of *samādhi* through *rāja yoga* similarly a sentimental devotee can attain the same through *bhakti yoga* i.e. self surrender to Godhead.

In his *yoga* aphorisms, *Maharishi Patañjali* has repeated Īśvara-*praṇidhāna* i.e. surrender to God three times. Firstly in the *Samādhipāda* where he explains the characteristics of the long process of character building and discipline for the attainment of a higher *yogic* ideal. Here he starts with the indications:

Śraddhāvīryasmṛtisamādhiprajñāpūrvaka itareṣām.[1]

i.e. in case of others who achieve highest state of *samādhi* by practice, that is proceeded by firm faith, energy, memory, meditation and wisdom. Those who have intense desire can achieve that stage rapidly as *Maharishi Patañjali* has mentioned:

Tīvrasaṃvegānāmāsannaḥ.[2]

i.e. the attainment of that stage is rapid for those whose will is intensely alive.

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1. YS. I. 20.
2. Ibid I. 21.

A question arises that is there any other easier process to attain the highest state of *samādhi*? Here onwards the *Rishi* tells that it can be easily attained through self-surrender to Godhdead: *Īśvara praṇidhānādavā*[3]. Along with it in some aphorisms he has described the real nature and attributes of Godhead and the complete process of submission to Him through meditation with repetition of His divine name '*Om*'.

Secondly in the start of *Sādhnāpāda* where he explained *kriyā yoga* as a preliminary *sādhnā* (practice) for the beginner:

Tapaḥsvādhyāyeśvarapraṇidhānāni kriyāyogaḥ.[4]

i.e. austerity, self study, resignation to the will of God constitute *kriyā yoga*. Further he explains the result:

Samādhibhāvanārthaḥ kleśatanūkaraṇārthaśca.[5]

i.e. this *kriyāyoga* is for attenuating the *kleśas* and bringing about *samādhi*. So in the practical *yoga Maharishi Patañjali* explains *īśvarapraṇidhāna* along with austerity (*tapaḥ*) and self-study (*svādhyāyaḥ*). In my opinion these three elements have got interdependent relation and a great importance in *sādhnā*.

There is no self-study possible without austerity and self-surrender to God is not possible without *svādhayāya* (self-study). I think the practice of this *kriyā yoga* can be good and fruitful for every kind of practitioners.

Austerity provides the 'sense-control' by itself. Self-study (*svādhyāya*) controls the mind where as self-surrender to God annihilates the feeling of egotism very easily. This annihilation of egotism is the root of the restraints of the modifications of the mind (*cittavṛttinirodhaḥ*).

Īśvarapraṇidhāna is indicated again in *Sādhanāpāda*[6]. *Maharishi Patañjali* there exposes that the incessant awareness of the reality is the only means of the dispersion of *avidyā* (illusion) and misery. Further in the explanation of *Āṣṭāṅga yoga* (eight-limbed yoga) he enumerates *yamas* and *niyamas* first. In *yamas*, through the observation of non-violence (*ahiṃsā*) etc. discipline in social life is taught to be maintained. In

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[3] YS. I. 23.
[4] Ibid II. 1.
[5] Ibid II. 2.
[6] Ibid II. 32.

"*niyamas*" explaining *śauca* (internal and external purification), *saṃtoṣa* (contentment) along with the previously referred *tapaḥ* (austerity) and *svādhyāya* (self-study and the study of the holy scriptures), *īśvara praṇidhāna* (self-surrender to God) has been recommended to be observed necessarily. The practice of this eight-limbed yoga is very useful and practicable for every human being.

The individual and the social relations in life should always be pure and decent. No practice is possible without internal purification and external discipline. Now a days there are a few so-called great personalities, who declare the people that they will take them to the highest goal through a short cut path. During my visit to different countries many so-called incarnations of God and their followers met me, who do not bother about the quality or type of the food, conduct and behaviour etc. They still believe that the practice of their newly invented way of life will lead them to self-realisation even if they do not observe any kind of such internal or external discipline. But my humble suggestion to the practitioners of higher discipline of *yoga* is that they should be aware about the great teachings of seers and must not be tempted and misled by so-called modern preachers and their short cut ways.

Yogic way of practice taught by seers is perfect in itself. Till to-day, whatever has been realised and declared about reality by the ancient sages, it is so perfect in itself that in my opinion nothing new can be discovered in the sphere of spirituality. These so-called new sects have borrowed their doctrines from the holy scriptures written by those very ancient philosophers but out of cleverness declare ancient *Rishi's* theories on their own name. It is an ingratitude to them. Therefore it is my humble request to the aspirants that they should refrain from such tricks and moderate their behaviour with mental discipline to tread on the divine path. Observance of the *yamas* makes one's behaviour *sātvic* (pious) and useful in the welfare of the society. *Śauca* (internal and external purification), *saṃtoṣa* (contentment) *indriya saṃyama* (sense-control), *svādhyāya* (self study) is the base of a well-disciplined restrained conduct in an individual life. Self surrender to God enhances a beautiful loving behaviour in the individual; rather I can say that resignation to

God (*īśvara praṇidhāna*) is the root of the best observance of all the *niyamas* (self discipline), so according to *Maharishi Patañjali*, in every kind of *sādhanā*, *īśvara praṇidhāna* is the first and foremost step as mergence of the individual self into that universal soul enables the *sādhaka* to remove all kinds of obstacles coming on the path of spiritual practices.

Now we will see "what *īśvara praṇidhāna* is?" *Maharishi Patañjali* has described that: *Tasya vācakaḥ praṇavaḥ.*[6] *Praṇavaḥ* "*Oṃ*" is the designator or name of Godhead and *Tajjapastadarthabhāvanam*[7] i.e. constant repetition of the sound *Oṃ* (God) and meditating upon its meaning with visualising Godhead every where is submission to God. The same indication is found in other scriptures as in *Śrimadbhagvad Gītā* and *Upaniṣads etc.*

In *kaṭhopaniṣad Rishi Yama* says:

Etaddhyevākṣaram brahma, etaddhyevākṣaram paraṃ[8].

i.e. this very sound *Oṃ* is *Brahma* and this is the ultimate source of absolute reality. Its realization enables the aspirant to attain this desired object.

In *Svetāśvatar Upaniṣad* great importance has been given to *dhyāna yoga* (meditation). In search of truth our ancient *Rishis* through meditation realized that Ultimate Reality, which is the source of this animate and inanimate world e.g.:

Te dhyānayogānugatāapaśyan devātmaśaktiṃ
svaguṇair nigūḍhām.[9]

i.e. those seekers in their meditation realized the supreme self which was covered by his own divine attributes (*sattva, rajas,* and *tamas*). The way of that meditation is also given there e.g:

Svadehamaraṇiṁ kṛtvā pranavam cottarāraṇim.[10]

i.e. in the practice of meditation one should think that this body is an *araṇi* (a wooden stick used for lightening the fire in the sacrifices in the *Vedic* period) and the sound '*Oṃ*' should be

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6. YS I. 27.
7. Ibid 1. 28.
8. Kaṭh Upaniṣad I. 2. 16.
9. Svetāśvatara Upaniṣad I. 3.
10. Ibid I. 14.

considered to be the second *araṇi.* Repeated rubbing of the both will bring self-illumination. This process has been similarised with the action of producing fire with the rubbing of two small sticks in *Vedic* times. After this self-realization, all the doubts are removed, complications are solved and the effect of all the previous actions vanish. This is the ultimate aim to be attained in human life. Even in *Śrimadbhagvad Gītā,* Lord *Krishṇa* has recommended repetition of this *Oṃ* and meditation upon the self whom it designates. e.g.

Aumityekākṣaraṁ brahṃa vyāharanmāmanusmaran,
yaḥ prayāti tyajandehaṁ sa yāti paramāṁ gatim.[11]

i.e. he who travels from this life to the next with the repetition of *Oṃ,* attains the ultimate end of life. In other means of practice also, the *Gītā* favours meditation and devotion.

Ananyactāḥ satataṁ yo māṁ smarati nityaśaḥ,
tasyāhaṁ sulabhaḥ pārtha nityayuktāsya yoginaḥ.[12]

i.e. "he who constantly meditates upon Me in the performance of his daily duties, reaches Me very easily." In the spiritual practices, *śraddhā* (devotion) is the main support and it works at the base of *sādhanā.* The aspirants should always remember that they have to proceed forward having a strong faith in the preachings of ancient philosophers and following the same very carefully. On the divine path of *yogic* practice, there is no success without the application of reason and without having the faith in the generalisations declared by the ancient seers as well. The seeker should live always in the memory of God through the repetition of some holy name, till he gets a proper approach either to the aimed practice or to an appropriate guide. I have indicated previously also that self surrender to God (*iśvara praṇidhāna*) with the repetition of His holy name and with the meditation upon its underlying meaning is very necessary in all kinds of practices. Contemplation is the way to self realisation. There is no contemplation possible without a sound. So all the *yoga* teachers have stressed this very point of *nāma japa* (practice through sound) in their systems of *sādhanā.*

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11. Gitā VIII. 13
12. Ibid VIII. 14

A sentimental practitioner has deep devotion in his heart. So he attains *samādhi* (inhibition of the modifications of mind) through the repetition of some holy name very easily; but we are not to forget that devotion does not mean the absence of logic. In the practical life, of daily routine, the person needs this reason and logic at every step. So in a sphere, where we need logic and wisdom, mere acceptance of a conception without reasoning would be a blind faith. The object of devotion is not something concrete and materialistic. That is very subtle and invisible, so one must have a strong faith and deep devotion in that object, the source of life and in its designator. "*Oṃ*" is very significant. Without this the practitioner of *yoga* can not proceed even a step further. One thing more we have to keep in mind, though in ancient systems of *sādhanā*, *Oṃ* is given the main importance, yet other names of God (Like *Rām*, *Krishṇa*, *Shiva*) also have been successfully meditated upon by the later Ācāryas. So the *sādhakā* can adopt any of these holy names according to his own individual faith and proceed on the path of self realisation.

19

Sāmkhya niṣṭhā and Yoga niṣṭhā

I have told many times and again want to confirm that, after the declarations of the old *Vedic Rishis*, nothing new can be discovered in the spiritual endeavour by the philosophers of today. A few persons of the present declare to give new theories about the self-realisation, but it is only hypocricy, there is no truth in them.

The literate persons of present society having education of modern systems are totally ignorant about our *Vedic* knowledge, so they think that every thing what is illogical, is old and everything which is logical is new. The truth is quite opposite to it. The ancient *Rishi Manu* in his *Smṛti* (treatise) says:

Yas tarkeṇānusaṃdhatte sa dharmaṁ vednetaraḥ.[1]

Only he who investigates through reasoning can know *dharma* (divine law) not others, in otherwords which can stand the test of logic is *dharma*. In Indian ideology, *dharma* is not a mental fabrication only, it is an essence of strenous experiences of life. Now a days so-called thinkers do not hesitate to say that *dharma* till today, was based merely upon some blind acceptances, in this field logical approach is their new discovery. These thinkers may hesitate to say it so clearly due to the fear of stifling the truth but their followers talk even more shamelessly and senselessly. The cause of such useless statements may be an ignorance only yet a feeling of egoism is satisfied by that.

A real philosopher is he who exposes some truth as he realises. A realisation out of experience must be similar at all times. But some thinkers think that if they explain the reality right in the same way as ancient philosophers did, what will be the new discovery of the scientific age by them. They want to give something new in the spiritualistic world too, as they find new researches in the materialistic sphere to-day. When they do not find any thing new they try to say the similar facts in another manner just to show that they are giving something new. This new style of expression becomes a new ism; but I think that India is not deprived of heritage of wisdom. In the modern age too there are the great seers and philosophers in this tradition, who have realised that Ultimate Reality and recommend the eternal science of *yoga* right in the same way as our ancient *Vedic Rishis* taught. A person having an earnest desire to meet such sages, definitely gets their close guidance.

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[1] Manu Smṛti XII. 106

The above expressions are not out of some excitement, irritation or enviousness. I only imply that he, who declares the ancient Indian view of life or the spiritual practices as illogical and incomplete, challenges to say something new in that direction is a proved hypocrite only. People should be aware, alert and careful about all such so-called new discoveries of divine path.

Now I will come to the main point which I wish to describe to the seekers. According to the *Vedic* philosophy, two types of conceptions are prevalent among human beings. The first believe that this body is everything in life, there is nothing real beyond it. Believers of this are called atheists where as other who believe that the body is media only but soul is eternal reality and source of life, they are called theists. Here we have to deal with the theists only. The theists have two types of conceptions for approaching the Reality to which our ancient seers have given two different names-*Sāṃkhya niṣṭhā* and *Yoga niṣṭhā*. The followers of the *Sāṃkhya* philosophy believe in the spirit (puruṣa) and nature. According to them the spirit identifying itself with the material body accepts the change, decay and deterioration of the later as its own. So while passing through different transferences (lives) has to bear various types of tortures and miseries. As long as this soul identifies itself with inanimate gross body (the physical vehicle of the soul), cannot be free from grief and sorrows. If through some spiritual practices the soul realises the distinct difference of the body and spirit, it can be free from all kinds of sorrows and miseries for ever. Now we have to see how this individual self can realise this reality about the body and the spirit. In this direction *Sāṃkhya* school of thought says that if mind is withdrawn from the objects of senses then intellect becomes stable. In the stable wisdom reflects the real form of *citta* (mind-stuff), the seed and the medium of manifestation of the individual life. At this state the individual self realises the cause and effect of *citta* working under the process of this life. After realising the basic reality of this gross body, the seer finding himself separate from it realises his own real self. This self realisation is freedom (liberation) of soul; *mokṣa*-the ultimate end of life. This spiritualistic *Sāṃkhya* system even being a theistic (one who believes in the existence of spirit) school of thought adopts "self-analysis" as to be the best way of practice in the process of self realisation. About meditation *Sāṃkhya* says: *Dhyānaṃ nirviśayaṃ manaḥ* i.e. thoughtlessness of mind is *dhyāna* (meditation). In his reference *Śrī Madbhagvadgītā* says:

Ātmasaṁsthaṁ manaḥ kṛtvā kimcidapicintayet.[2]

i.e. the practitioner of *yoga* should fix the mind into his ownself and think about nothing else. When the mind is thoughtless, it is free. At this stage, there emerges the knowledge (truth knowing *prajñā*) which illuminates the reality of cause and effect underlying the process of nature. This is called *samprajñāta samādhi*. But we have to keep in mind that this way of practice is only for the practitioners who have got primacy of reason. This is a way of practice of self-realisation without adopting some personified God or a logical way of realising the truth (*jñān yoga*). In this process of the practice the seeker always keeps himself in the state of the observer seer. In India, even the *Buddha* and *Jain* sects, which emerged in the reaction of the superfluous ritualistic practices of *Vedic* tradition, adopted this very path of practice. Here I have not to go into the philosophical discussion but this much I must say that these *Jain* and *Buddha* ideologies are only an alteration of *Sāmkhya* system. *Jainism* and *Baudhism* like *Sāṃkhya* system do not accept the *Vedic* rites and rituals.

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2. Gītā VI. 25

It explains analysis to be the only way to salvation (freedom from unhappiness and miseries).

To-day, those who suggest to make the mind thoughtless and advise not to think even about any holy sound in meditation, are the recommendators of this very *Sāṃkhya*-system of practice which after Lord *kapila*, was adopted by the *Jain* and *Baudha* followers. The difference between the ideology of Lord *kapila* or of *Gītā* and these medieval sects was that Lord *kapila* and Lord *Krishṇa* realised the alround psychology of human life. So they, along with this way of practice, had regards for the other ideologies too, but the later sectarians, just ignoring the alround considerations, preached their own theories and criticised the other ones. Rather disfavouring other's theories, told them unacceptable and useless. Inspite of such strong oppositions of the individual worship, the worship of their own *Ācāryas* (spiritual masters) or the *siddhas* (the great realised souls) instead of the practice of self-analysis, creeped into the *Jain* and *Baudh sects.*

In *Sāṃkhya* system of *sādhanā* acceptance of God was not considered to be very necessary. But at the same time, for the sentimental practitioners, there was the system of *yoga* philosophy, which favoured God consciousness in the spiritual practices. That is why, though the philosophical analysis of the both was similar, yet according to the state of the practitioners, the ways of both were different. The later sectarians adopted one common way of practice for all the *sādhakas*, so among their followers, there arose the differences between those who favoured reason and those who favoured the sentiments only in *sādhanā*. After a few years, the followers of these two types of conceptions, made separate groups. Just like the *Sāṃkhya sādhakas*, one group was the follower of the practice through self analysis only without adopting any concrete medium. The others like *Yoga* practitioners accepted their previous *Ācāryas* as their adorable *iṣṭa* (Lord or God).

The designator *Om* of that Ultimate Reality, had been adopted in traditional *yoga* practices since the time immemorial. As Indians had already got a faith and regard for this holy sound, so the followers of these reformatory sects, who adopted this sentimental way of practice accepted this holy sound (*Oṃ*).

Out of devotion they added the name of their *ācāryas* to this holy sound and accepted these combined sounds as the basic *mantras* of their *sādhanā*.

When we think deeply, we come to know that there is a very rare compromise of heart and brain i.e. of sentiments and thoughts in human life. So the follower of *yogic* way of practice being devotional and sentimental, does not rely upon his individual self only. In stead of that he accepts the source of life-that Supreme Self to be the guide of his *sādhnā*. He adopts the repetition of the holy sound "*Oṃ*" or any other sound, designator of that Supreme Self and concentrates that very Ultimate Reality (designated by the same sound). The follower of the *Sāṃkhya* system of practice, favouring the reason only, advises the practitioner to be aware of one's ownself, avoiding everyting aside. In this way, we realise that these are not the two contradictory systems, rather are two different paths to be selected according to the stage where the practitioner stands. These both have been propagated in the practice of self-realisation since our *Vedic* periods. To consider any of the two to be former or later is just an ignorance. These two paths are for the persons having nature of two different types. There is the practice of *rāja-yoga* for him who is able to compromise both-sentiments and thoughts. The word *rāja-yogi* does not mean a *yogi* with a royal way of living. *Rāja-yoga* is the highest way of practice, only a lucky person having the compromise of heart and brain can adopt it. This subject will be elaborated further. Now I have to indicate only that for a practitioner of *Sāṃkhya* school, meditation is not to think about anything and according to *Yoga* system, to fix one's mind at some typical point is *dhāraṇā* and constant establishment into the same is meditation e.g.

Deśabandhaś-cittasya dhārṇā.[3]

Tatra pratyayaekatānatā dhyānam.[4]

But the result of both (*Sāṃkhya and Yoga*) is the same. So leaving all the confusions aside, after having judged one's own ability and capability, one should adopt one of the two and start

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3. YS III. 1
4. Ibid. III. 2.

the practice. In *Yoga* system, it has been told that the repetition of this holy sound "*Oṃ*" with the concentration upon its meaning is easiest way to the attainment of perfect wisdom. A practitioner of *yoga*, with high knowledge of the basic reality distinctly knows the significance of matter and soul, thus becomes free from all types of attachments and sorrows.

20 *Sāṃkhya and the later sects*

According to *Sāṃkhya* school of thought, the main aim of life is to annihilate three fold miseries. In the following aphorism Lord *Kapila* says:

Atha trividhaduhkhātyante nivṛttiratyanta puruṣārthaḥ.[1]

i.e. the ultimate end of life is to be free from three types of (*ādhyātmic*, *ādhidaivic* and *ādhibhautic*) pains for ever. In *Tattva Samāsa Sāṃkhya* aphorisms too, it has been told that *trividhaṁ duhkham*, i.e. the sorrows in life are of three types. These can be removed with the real knowledge of the matter and soul. He further states:

Etat samyagjñātvā kṛatkṛatayaḥ syāt,
na punastrividhen duhkhenābhiḅhūyate.[2]

i.e. he who comes to know the distinctive significance of this changeable matter and unchangeable spirit, is established into his own self, so is never overwhelmed with the worldly sorrows. According to *Sāṃkhaya* system, absence of sorrows from life is *nirvāṇa* (freedom of soul from miseries). In his *yoga* philosophy, *Ācārya Patañjali* has indicated that the chief aim of his teaching is to provide the means to remove misery from life. According to his opinion, nobody can deny that there must be sorrows in life. Whatever afflictions we have faced in the past, we need not recollect them. We can ignore them. The present is not in our hand because every present on the one corner, is related with the past and the another side of it is connected with the

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1. Sāṃkhya Sūtra I. 1.
2. Tattva Samāsa 22.

future, we cannot state the present quite separate from the past and the future. So the man should try to avoid the sorrows which have not come yet but can come in the future.

Unhappiness is not the innate quality of the individual being. That comes only with the contact of some alien element i.e. it is just due to the identification of the individual soul with the alien matter. e.g:

Draṣṭṛdṛśyayoḥ saṃyoga heyahetuḥ.[3]

i.e. the contact of the seer with the seen is the cause of unhappiness. The cause of that contact is *avidyā* (not knowing the real self) e.g. *Tasya heturavidyā*[4] i.e. this *avidyā* (illusion) can be removed as there exists the remedy for it. This remedy is stated as *hānopayaḥ* by *Ācāraya Patañjali*. This is rather the main purpose of *Yoga* system of philosophy that it explains the means, adopting which one gets self-illumination and enlightenment. This self-illumination displays to the individual being everything real. This knowledge of the reality is the only way that liberates the individual being from all types of worries and sorrows. So the above analysis makes it clear that the aim of both the systems is similar and common. The practices of the both are focussed at the knowledge of the real-self. So the difference lies in the means not in the end. Previously I told that the propagators of both the sects-*Jainism* and *Bauddhism* also adopted *Sāṃkhya* doctrine as their base.

The doctrine of four great truths declared by Lord *Buddha* is the mere translation of these aphorisms: *heya heyahetu, hāna hānopāyah* given by Lord *Patañjali*. Lord *Buddha* also believed and declared that the complete annihilation of *tṛṣṇā* (any unquenching thirst for the worldly enjoyments) is possible only through the knowledge of the reality. His *madhayam mārg* is only an alteration of *Sāṃkhya* and *Yoga* systems. In Jain idealogy too, *tri ratan* (three observances) : *samyak dṛṣṭi* (right vision), *samyak jñāna* (right knowledge) and *samyak caritra* (virtuous conduct) have been told to be the means to attain liberation. In order to attain these three, a well disciplined restrained conduct of life has been told very necessary to be

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3. YS II. 17.
4. YS II. 24.

observed. The main difference is that in *Yoga* system, the concept of God has been given a priority in *sādhnā*; where without self-surrender to God, the practice of *aṣṭāṅg yoga* (the means of attaining high knowledge) would be incomplete. But the *Sāṃkhya* school of thought does not give much importance to it. The other, i.e. the *Jain* and *Baudh* sects having been influenced by the same, have not accepted any importance of self-surrender to God.

We should not forget that the acceptance of God is not very necessary for attaining real knowledge if the *sādhaka* has got self-confidence and can stablise his mind making thoughtless and objectless. In the practice of *Sanātana* tradition though the *Sāṃkhya* philosophy has gained priority and popularity, yet at the same time the *Yoga* system was not considered to be less important. According to *Śrimadbhagvad Gītā*, the *Yoga niṣṭhā* (the yogic way of practice) is more easy and useful as it has got the support of God.

21 Repetition of holy name in sādhanā

The repetition of some holy name is the main part of *yoga* practice. Our ancestor saints either those e.g. *Nānaka, Kabīr* and *Dādu* etc. who accepted God formless and qualityless or those e.g. *Tulsī*, *Mīrā* and *Sūrdāsa* etc. who accepted God in some personified form, have accepted the repetition of the holy name as the base of their *sādhanā*. The people who do not understand the basic effect of some sound and do not try to comprehend the significance of the mutual relation of the word and its meaning, can say anyting about it.

The practitioner who believes that the almighty is alpervading, he repeats His holy name establishing himself into the feelings of His supreme existence and presence. The holy name *Rāma* designates that Lord *Rāma* is He who pervades the whole world.

In the *sādhanā* of self-realisation *Yogācārya Patañjali* says: *Tajjapastadharthabhāvanam*,[1] i.e. while repeating the holy name of God, the *sādhaka* should think about its significant meaning too. This fact can be experienced by everybody that a person who is fond of coca cola (or any such object) if he just listens its name from somebody else, would get tempted to it at once. I mean to say that if we think about some object, with which we are attached much, we will feel its qualities at once. So we should notice if the thought of even the gross inanimate objects is so effective, what result can be had through the experience of God-consciousness. The holy name a *sādhaka* of spiritual path adopts, is of that Supreme Godhead, who is alpervading and omniscient. This is a general experience of all the *sādhakas* that the designator (*nāma*) and the designated (object) both have got an inseparable relation. If a person having no faith, went on doing *sādhanā* upto 35 years or so, and gaining no success left this practice, it is worth and right; because if the practitioner has got a faith neither in the holy name nor in the way of practice he adopts, it would only enhance the feeling of egoism and doerhip in the *sādhaka*.

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[1] YS I. 28.

We for our ourselves too, should be very careful. If we do any practice without faith, it is just the wastage of time. Instead of following such persons, who give useless statements about *nāma sādhanā* etc., have faith in Lord *Krishṇa*, our *Vedic* seers like *Maharishi Vyāsa*, *Patañjali* etc. and in the saints like *Tulsidāsa*, *Mīrā*, *Nānaka*, *Kabīra* etc. of the medieval age, we should accept the repetition of the holy name as the main part of *sādhanā*. Having deep love and association with the internal spiritual sound (*śabadrati*) been developed out of constant practice of *nāma japa* is the way to "*surati yoga*" (a very important way of *yoga* practice). Repeating the holy sound constantly we should meditate upon the designated Supreme Power of God. This way we will feel absorbed into that alpervading Supreme Entity.

In my opinion, the beginners should start from the practice of *kriyā yoga* first. According to *Ācārya Patañjali* : *tapaḥ*, *svādhyāya*, *īśvara praṇidhāna* constitute *kriyā yogaḥ*. The purification of the body and the senses is possible through austerity. But sense control does not not mean torturing of the body. *Svādhyāya* (self-study and knowledge of the holy scriptures) purifies the intellect. Self-surrender to God is the right and beautiful way of submitting the individual self into that Supreme Self, that is called *samādhi* in *yogic* language.

One thing is very important that *samādhi* is not an end in itself. Actually it is the means to that chief end—that is the attainment of that high knowledge rather wisdom, which is able to discriminate the right and the wrong in life. The persons who say that the repetition of the holy name "*Rāma*" is useless and advise always to think that you have died and are being brought towards the cremation ground etc-etc., they think and tell that this way you will lose your feeling of egoism etc. But I think, if we can lose our feeling of egoism through this negative approach, why not we think in a positive way? Instead of that we can have these feelings that one Infinite Supreme God (*Rāma*), He, who pervades the whole seen universe is the main enlivening, inspiring, activating and motivating force in this world. Everything except Him is illusion (*māyā*). This will give an auspicious effect.

We should remember that if we think about Lord *Śri Rāma* we will live always in that entity. We will receive all those qualities of Him just as an insect caught hold by another insect named *bhṛṅgī*, receives the form of it. This is an example in our holy scriptures, that is called *'Kīt Bhṛṅg Nayāya'* (Law of *bhṛṅgī* and an insect). They say that the *bhṛṅgī* insect catches any insect and keeps him in his own hole and buzzes around that insect. Through the constant hearings of the sound of *bhṛṅgī* and always thinking about that, ultimately adopts the form of the later. So in the same way if we always hear divine sound '*Rāma*' and think about Him and His virtues, we will definitely receive the impressions of all His qualities, thus will become divine.

22 The Niyamas

(The rules of self discipline)

The previous analysis implies that the root cause of all the problems of life is the impure ego, resulted out of the contact of *citta* and *cetan* (mind-stuff and the consciousness). So the solution of these problems is in the knowledge of the causal reality of life which is active in the form of ego that is explained by the *Sāṃkhya* system, (the main out of the six systems) of Indian philosophy; the way of practice to attain that real knowledge is provided by the *Yoga* system. *Maharishi Patañjali* (the chief propounder of this system) has stated it in the form of eight-limbed *yoga* i.e. *aṣṭāṅga-yoga* with the practice of which, the individual developing his personal life in the best way, gaining the knowledge of the reality, lives for the welfare of the society. The principal aim of this *yoga* system is to teach the process by which the individual soul, realising the basic reality may completely be united with the Supreme soul and thus secure purification and perfection. Submitting the individual egoistic self into that Supreme with deep devotion and self-surrender to God attaining physical balance through the practice of various types of physical postures (*āsanas*) and exercises of breathing (*prāṇāyāma*) with pure food and pious contacts, thus to develop a well disciplined personality as helpful to the society is the main theme of this practice of eight-limbed *yoga*. Elaborate explanations and rules have been provided for the proper practice of this *yoga*. On the basis of my experience, I would like to write a series of essays that may prove to be beneficial to the practitioner of this path.

The main desire behind the whole activity of the individual soul is that it may exclude the root cause of the three fold (*ādhyātimic*, *adhibhautic* and *ādhidevic* i.e. the mental, physical, and those caused by the unfavourable nature) pains of life which can come in future. This stage can not be achieved without having a pure wisdom which is capable to discriminate matter and the spirit.

Yoga philosophy does not direct about the metaphysical analysis of life only; rather it presents a divine way of living for the development of humanity. The eight fold process of *yoga* is not only the way to salvation, it is an excellent process that leads the human beings to the alround development of personality too. Some people think that *yoga* system deals with one aspect of life but it is a misunderstanding only. The two basic elements out of the eight limbs of *yoga*, are the *yamas* (the great universal vows) and the *niyamas* (the five observances). *Niyamas* are for the upliftment of the personal life of the individual and *yamas* have been prescribed to maintain an ideal, well organised welfare society. *Śauc* (purification), *saṃtoṣa* (contentment), *tapa* (penance), *svādhyāya* (self-study and the repetition of the holy *mantras*), *īśvarapraṇidhāna* (complete surrender to God), these are the five steps of *niyamas*. Through the practice of these five, one can be successful in developing one's own individual personality. In case somebody is careless in the accomplishment of these, he is unfair to his ownself. These five *niyamas* are not directly related to the social life but the five aspect of *yamas* : *ahiṃsā* (non-injury), *satya* (truth) *asteya* non-stealing), *brahmacarya* (spiritual continent conduct) and *aparigraha* (non-covetousness) have a direct effect on the social life. If an individual who is careless in the practice of these five *yamas* can develop into a fierce harmful animal for the society.

Ācāraya Patañjali, especially stressing the practice of *yamas*, has designated them as *Sārvabhauma Mahāvratās* (universal great principles or universal great vows). It is a well known fact that an individual life is always attached with and is dependent upon the social life. The animals other than human beings may lead a happy life living separately from their group; but a man since his birth is dependent upon society. The language, the knowledge, the way of life, the standard of living, whatever it may be, is not inherent in man himself. He adopts it from his social environment. Therefore whatever is important and doable in the welfare of the society, even a little bit carelessness in that is not considered to be fair on the part of the individual. That is why the great sage has not permitted even a small carelessness in the practice of the *yamas* (the great vows) which are specially related with the welfare of the society. Just as 'it is impossible to build a strong building without a strong foundation, in the same way a pleasant successful life is away from those who are careless in the practice of the *niyamas* and the *yamas*; the very base of Indian spiritual conduct of life.

Till today a dignified past of hindus has been a light house to the whole world only due to the disciplined conduct of life based upon these vows (*yamas*) and the observances (*niyamas*). In order to have a detailed knowledge about it, the readers can study my book "*jīvan-vijñāna*" (in hindi). That gives an extensive analysis of the *yamas* and the *niyamas*. Since it is very useful for the practitioners of *yoga*, so I give a brief introduction here as well.

The first step in *niyamas* is to maintain *śauca* (purity). This word *śauca* consists an extensive meaning in itself. Though the simple meaning of *śauca* is purity, yet this purity is not only physical but it must be observed in food, livelihood, character and conduct; rather in all the fields of life. Basically for the pactitioner, *Maharishi Patañjali* has indicated that this purity should be maintained both ways externally and internally. He has told the result of both. First—

Śaucāt svāṅgajugupsā parairasaṃsargaḥ[1].

After establishing external purity arises disgust for one's own body and non-communication with others i.e. by the maintenance of physical purity one becomes aware of the realities of one's body and of the other physical world, so has no more interest in them. Second—

Sattvaśuddhisaumanasyaikāgryendriyajayātma-darśana-yogyatvāni ca.[2]

i.e. internal cleanliness brings forth purification of mind stuff, the happiness, concentration, victory over senses and the ability

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1. YS II. 40.
2. Ibid. 41.

to realise one's ownself. In brief keeping body clean and pious, eating vegetarian meals for health not for taste only, dealings devoid of deception, conduct always pure and pious, the ideas inclined towards the welfare of the others is the general meaning of *śauca* (external and internal purification). The best form of purity of *citta* (mind stuff) is never try to snatch or use even by mistake or out of carelessness the rights of others for one's own interest and luxury.

After *śauca* (purity) next is *saṃtoṣa* (contentment). About *saṃtoṣa Ācārya Patañjali* says—*Saṃtoṣād anuttamaḥ sukhalābhaḥ.*[3] i.e. with contentment, one gets unique type of happiness —that is the highest happiness. Contentment simply means to feel satisfied with whatsoever is attained through the efforts according to one's own ability and capability.

The third step is *tapaḥ* (penance). The common meaning of this is to bear gladly the various types of obstructions which come on the way of fulfilling one's own duties righteously. According to the *Upaniṣadas*, the meaning of the *tapaḥ* (penance) is to consider upon and to understand the distinction between the right and the wrong. But here *Maharishi Patañjali* has described the result of *tapaḥ* as :

Kāyaindriya-sidhir-aśuddhikṣayāt-tapasaḥ.[4]

Therefore the term *tapaḥ* here comprises all kinds of processes for purification of body, senses and mind as-fast, physical posttures, breathing exercises, various kinds of *kriyās* and exercises of *haṭh-yoga*. It also means the strong faith in practice and ability to face all types of difficulties arising herewith.

Svādhyāya (self-study) means to introspect one's ownself, to study the holy scriptures and repetition of one's *iṣṭa-mantra* (the holy sound got from a *guru*—the spiritual master). Along with these, it includes contemplation that results into the identification of the aspirant with his *iṣṭa-deva*. The term *iṣṭa-deva* means both one's ownself and Supreme self in any form for adoration. If the practitioner studies and contemplates always upon his ownself, this *sādhanā* is called *ātma-niṣṭha* (self-centred *sādhanā*). If the practitioner, accepting his adorable in some other form, engages himself in its constant rememberance; resultantly he gets identified with his reverend *iṣṭa*. For that *Yoga Darśan* says:

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[3] YS II. 42.

[4] YS II. 43.

Svādhyāyādiṣṭadevatāsamprayogaḥ.[5]

i.e. the repetition of the holy name (*iṣṭa mantra*), the constant rememberance of *iṣṭa-devatā* results in the vision of "adorable *iṣṭa*". Therefore *svādhayāya* present the means to that one end for both the practitioners according to their own interest and will.

The fifth step of the "*niyamas*" (observances) is *īśvara-praṇidhāna*, that means "absolute surrender to God". After the insertion of the egoistic feeling into the Supreme Self, acceptance of the individual existence merges gradually. Consequently the practitioner feeling one with that Infinite, realises *samādhi*. The high knowledge resulting out of *samādhi* enables the practitioner to discriminate the real and the unreal. This discriminating ability is the means to complete cessation of threefold pains. Complete surrender to God is the best means to annihilate all the hindrances coming on the way of *sādhanā*. It is only the grace of God that can remove all types of pains giving obstructions. In the words of the saint *Tulsidāsa*, the obstructions in *sādhanā* can not be destructed without the repetition of the holy name of God. It is a memorable and noticeable fact that *yoga* philosophy accepts the supreme existence of God and the keen devotion to whom, removes all the obstacles and enables the devotee to attain *samādhi*, e.g.

Samādhi-sidhirīśvarapraṇidhānāt.[6]

i.e. absolute surrender to God results in the attainment of *samādhi*—the stage of complete absorption in the Supreme being.

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[5] YS II. 44.
[6] YS II. 45.

23 *The five yamas*

(*The great vows*)

1 Aparigraha (non-accumulation)

After the explanation of the five *niyamas* now we come to the *yamas*. Previously also I have stressed the point that the practice of *yamas* and *niyamas* is as important in the life of a practitioner, as is the foundation stone in the structure of a building. So these should be practised very carefully.

Without knowing the importance and the use of a thing, man by nature does not feel interested in it. So *Ācāraya Patañjali* has explained all the parts of *yoga* along with their importance and benefits separately. One should keep in mind that the carelessness in the practice of *niyamas* can be excused sometimes, but it is not tolerable in *yamas*; because the *niyamas* are related with the individual life whereas *yamas* are with the social. Even a little carelessness in the accomplishment of *yamas* becomes the cause of a great harm to the society. That is why *Ācāraya Patañjali* has called them the universal great vows. (*Sārvabhauma Mahāvratas*).

One thing more I would like to tell here again that *yoga* is not the way to salvation only, it is a perfect system that leads to the development of life; individual, social and national. This is the main base for the establishment of a spiritual society. Just as the experience of the material objects is necessary in human life, in the same way, release from the bondage of these objects is very essential. Rather I would say that these objects of experience (*bhoga sāmagrī*) are the means for the journey of this divine path. That is why *Ācāraya Patañjali* says:

Prakāśakriyāsthitiśīlaṃ bhūtendriyātmakaṃ bhogāpavargārthaṃ dṛśyam.[1]

i.e. the seen which is of the nature of illumination, action and inertia consists of thought, action and rest, composed of elements and senses is for the purpose of experience and emanicipation. Illumination, action and stability are properties of the three *guṇas* (*sattav, rajas, tamas*) of nature respectively. From these are produced the elements and the sense organs. The five elements according to their division in gross and subtle form are the earth, water, fire, air and ether and the rudiments of odour, taste, vision, touch and sound sequently. Organs are of three types—perceptive organs, active organs and internal organs. Active organs are five as mouth, hands, feet, generative and excretive organs. Five perceptive organs are eyes, ears, nostrils, skin and tongue. Triad of mind, intellect and the ego are the internal organs. Elements are the enjoyables, while the sense organs are media to enjoy them. All these are the modifications of three qualities of nature. The object of this process of *prakṛti* (nature that consists of three qualities), is the experience and emanicipation of *puruṣa* (*cetan*). For that *Ācāraya Patañjali* again says:

Tadarth eva dṛśyasyātmā.[2]

For His purpose only is the being of the seen i.e. the whole action of this seen (matter) is for the fulfilment of the objects of the seer (*puruṣaḥ*) that is the experience and the emanicipation. Now the readers must have followed the real meaning of "*bhoga*". The experience of the quality and nature of the visible aspect of the creation is *bhoga* and detachment from the experienced objects after the realisation of their basic reality with the consequent self-realisation is the salvation or *mokṣa*. This experience and the emanicipation is the main object of all the individual lives. Therefore the path of *yoga* is the proper way to achieve salvation with the mundane progress of the individual being. The main importance of spiritual life is that it never fosters one sided development; rather I believe that there is no other way than that for the development of human life. As the

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[1] YS II. 18.

[2] YS II. 21.

Vedas say:

Nānyaḥ panthāḥ vidyate'yanāya.[3]

i.e. there is no other way to the alround development of human personality than a spiritual practice and the high knowledge. So with the practice of the observances, getting good health and pure wisdom, one should observe the five fold *yamas* for the betterment of the society. These *yamas* are : the feelings of non-injury, truth, non-stealing, continence and non-accumulation.

Some people think that *ahiṃsā* (non-injury) is the best of all. The saint *Tulsidāsa* also says:

Parama dharama śruti vidita ahiṃsā.[4]

i.e. *Ahiṃsā* (non-injury) is the highest element to be observed as has been prescribed in the *Vedas* too. But according to my opinion, non-injury is not the origin of the five *yamas*, it is a natural effect of successful practice of *yamas*. Hence, the practitioner should accept non-accumulation as the first step in *yamas*; because the tendency to accumulate initiates the adultery, stealing, falsehood and injury. As all the possible results of a plant are finished automatically with the uprootment of the seed, similarly all other harmful tendencies are vanished with the absence of the tendency of accumulation.

Lord *Buddha* had realised this truth and he told *avidity* as the root cause of all the calamities. Thirst of more and more possession (*avidity*) is an advanced stage of the tendency to accumulate. Unfortunately, since centuries this has been declared that *Ahiṃsā paramo dharamaḥ* i.e. *ahiṃsā* (non-injury) is the highest ideal; but no one cared about the ideal of non-accumulation, that is the first and important step to bring all other tendencies of *yamas*.

A man who is indulged in more and more accumulation, can never be abstinent to injury. The philosophers realise this truth that they must consider non-accumulation as the best ordinance instead of non-injury. In practical life, non-accumulation will be given importance only when the use and the absuse of accumulation is realised. So it would be wise to think over its loss and the gain here briefly. First of all we should know what *aparigraha* (non-accumulation) is, i.e. what it means.

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[3] Śvetāśvatar Upaniṣad. III. 8.

[4] The Rāmāyaṇa. VII. 121.

Some people think that possessing the objects more than daily necessities is "*parigraha*", but every individual member of the society is not a "*parama haṃsa*" (he who has no desire of his own). Every body must have something from the daily earnings to provide the needs of the future. If non-accumulation means hoarding nothing with oneself, then it will be impracticable for the common public. Only the persons having reached some special stage can accomplish it. So in the absence of the possibility of such kind of non-accumulation, there can be no ideal society. Then should we take it for granted that there can be no spiritual and moral society? No, I think it is a one sided explanation of *parigraha* (covetousness). *Mahārājā Bhoja* in the explanation of *Yoga Sūtras*, has told about *aparigraha* e.g. *Bhogasādhanānāmanaṅgikāraḥ* i.e. *aparirgaha* is non-acceptance of all the objects of enjoyment. The great *Rishi Vyāsa* has described it more clearly. He states that absence of avariciousness is the non-appreciation of sense objects related with them. Various kinds of evils related with them as achieving the objects, worrying for their protection and destruction, attachment and covetousness for achieving more, adopting various kinds of unfair and injurious means etc. and refusal of importance of their achievement is non-accumulation. So for that *Gandhiji* has advocated the theory of trusteeship for the protection and the possession of wealth. The saint *Vinoba* has also recommended it.

According to my opinion *parigraha* means tendency to accumulate the objects enhancing more and more worldly enjoyments, by all means for one's own individual self only. In this reference there is one hymn in the *Ṛgveda* :

Moghmananaṁ vindte aparcetā satayaṁ bramīmi vadh
itas tsya, nāryamaṇaṁ paṣayati no sakhāyaṁ kevelāgho
bhavati kevalādī.[5]

i.e. 'I am telling the truth that an ignorant greedy person gets wealth in vain, which is nothing but his death. Neither he feeds the great persons nor his needy friends, enjoys himself only, eats sin and becomes sinner' Lord *Krishṇa* has exhorted same idea in *Śrimadbhagvadgītā*:

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[5] Ṛgveda X. 117. 6.

Bhuñjate te tvagham pāpā ye pacantyātmakāraṇāt.[6]

i.e. those who cook only for their ownselves, eat the mere sin.

Now considering these points we can think upon the use and abuse of *aparigraha* (non-accumulation) very easily. Today we see that the tendency of accumulation is dominating this materialistic society. *Avidity* is very common and in abundance in the present society. It leads to all pain giving results—struggle, restlessness, instability, indiscipline and faithlessness etc. by which man is always being tortured. Even realising the fact, he does not try to be free from this vice of accumulation. His intellect of modern materialistic age does not follow that the tendency to accumulate more and more materialistic objects is the only cause of all the sufferings and calamities of his life. Here one point is very important to be noticed that "*parigraha*" does not mean only plundering other's wealth and hoarding it, rather it implies to enjoy with the worldly objects obtained with one's ability and capability without offering at least a small part to that almighty, manifest in all and keep the rest for one's ownself. Such a *parigrahi* (accumulator) is a vice eater or a sin consumer in the words of the holy *Gītā* and the *Vedas*. If we think upon it deeply, we will see that today this attitude of selfishness is found in a house-holder as well as in so-called saints and *saṇyāsis* too. I think, not only the people who lead a worldly domestic life are indulged much in this *parigraha* (accumulation) rather since centuries, even the practitioners quite indifferent to this worldly life, have not been immune to this tendency of *parigraha*. In simple words, to use one's own earning for one's ownself only and to keep the rest is *parigraha vṛtti* (tendency of more and more accumulation). If a *nivṛtti mārgi* (saintly person) wants to enjoy with himself only the capital of his mental, internal, abstract power achieved with the various penances etc. a *pravṛtti mārgi* (house-holder) wants to use and hoard the rest material wealth on the other side, there may be the difference in the medium of objects, but the tendency of accumulation is the same in both the cases. The *Vedas* and *Śrimadbhagvadgītā* criticise both of these *parigrahis* (accumulators). Therefore one should be free from this tendency in

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6. The Gītā. III. 13.

whatever sphere one may be dealing and moving. Whatever is attained with efforts based on morality, one should use it on one's self only to the extent justified by one's proper right and social status and rest should be offered for the welfare of all beings. If this type of moral feeling of consideration prevails in all, this earth can become heaven and there will all the calamaties and sufferings be finished. Consequently a person, devoid of this tendency of *parigraha* (accumulation) achieves, about which the great sage has told:

Aparigrahasthairye janma-kathaṃtāsaṃbodhaḥ.[7]

i.e. on becoming steady and firm in non-possessiveness, the practitioner achieves knowledge of the previous births, i.e. one comes to know about the birth and its causes. As attachment is the basis of possession and by being determined in *aparigraha* (non-possession) attachment will be no more. A mind devoid of attachment becomes the source of pure reason through which a man is capable to realise the life and its cause.

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[7] YS II. 39.

24 *Brahmacarya*

In the sequence of the explanation of the *yamas*, the readers have been acquainted with what *aparigraha* is. Now I will try to analyse how it is caused and how this feeling of non-accumulation automatically breeds, which is the base of a continent conduct in the individual. Though previously, in all the *Dharama-Śāstras*, (the holy scriptures) *ahiṃsā* (the feeling of non-injury) has been described as the first step in fivefold *yamas*, yet I have kept non-covetousness in the first, because the feeling of "non-injury" is an automatic result of a stage of perfect self-realisation; whereas the tendency of non-accumulation is essential in the basic practices of *yoga*. The keen desire and the strong effort in the direction of accumulation is the root of social calamities and indiscipline. So this is an important subject to be considered upon here; as "why and how this desire of accumulation is enhanced?"

I have explained many times, when that Supreme imperceptible self is partially manifested through the medium of an individual *citta* (mind-stuff), it is designated as "*jīva* (the individual being). Just as the shadow is caused only through the covering of the light by some concrete object and the form and shape of that shadow is according to that of the relative object and the existence of shadow is only with the light; similarly the finite embodied form of the individual being is due to nature (matter); its individual existence sustains with and is based upon the Supreme Eternal being. The experienced philosophers have clarified this doctrine with the simile of the sun and the shadow:

Chāyātapau brahmavido vadanti.[1]

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[1] Kaṭha Upaniṣad I. 3.1

i.e. the individual and "*Brahma*" (the Supreme Being) both are related with each other, just as the shadow and the sunshine are.

In the the words of *Ācāraya Patañjali*, the feeling of egotism causes an "individual being" and that egotism is due to the identification of the seer with the seen. This 'ego-sense' of I-ness (*Asmitā)* further produces the feelings of attachment, aversion and fear of death etc. An individual being by nature is interested in favourable circumstances. He is always eager to keep such objects with himself as to provide him with some happiness and enjoyment. Attainment of happiness is an innate desire of all the creatures, thus the attachment with the objects which give them comfort and happiness is quite natural in them.

To keep the everchanging materialistic objects in one unchangeable stable status is impossible and it is a natural fact that an object provides happiness only at one particular stage. For instance, a sweat dish is relishable at one specific stage; it is spoiled if is not used or preserved in a proper manner. A consumer will hate even looking at it instead of desiring to taste it after that particular stage. Similarly all the objects and the personifications are desirable at their one particular stage only. An object, that appears enjoyable, useful, valuable and consumable at one stage, becomes painful, useless or neglectable at another time. That is why, man wishing happiness and enjoyment with them, engages himself not in collecting the objects but takes interest in earning money, the medium of exchange of these objects. So everchanging nature and constant production of various new forms of the enjoyable objects activated man in the direction of money making business. The immovable property also is one source of pleasure-giving enjoyables. Therefore he feels interested in the extension of this wealth also.

The theme of the above analysis is, union of '*citta* (mind-stuff) and *cetan*' (the universal soul) produces egotism; the feeling of this egotism creates desires. Statisfaction of these desires brings the favourability and attraction towards the concerned objects, that creates the tendency to accumulate and hoard them more and more. This way, only after understanding the whole process of the tendency of accumulation and its basic cause, the practitioner can proceed towards the practice of non-accumulation.

I have told previously also that the tendency of non-possessiveness is the first step of *yogic* practice. Stability in its practice automatically advances the continent conduct of life. Only he who does not want to possess more and more, can be a "*brahmacāri*" i.e. he who has got self control and is one with the Supreme. So now, after analysing the cause and effect of the tendency of non-possessiveness we should try to understand "what *Brahmacarya* is." The tendency to possess is the seed of unchastity as desire to snatch and enjoy the power and wealth etc. of others forcibly without any right is called *vyabhicār* (unchastity) in the real sense. So a person free from this feeling of unchastity can become a *brahmacārī*, or otherwise only to restrain or control the action of some paricular organ is not celibacy. Continence and chastity these both terms express two self-contradictory meanings. A chaste person is called a *brahmacāri* (a person having continent conduct). Various illogical, unsuitable, unpsychological statements about "*brahmacarya*" are found in the former literature; rather according to the saint *Vinoda*, those scriptures, which were written to preach the restraint of the natural human emotions, are more responsible for increasing adultery in mankind than those treatises which were expressed to stimulate and encourage the natural passionate feelings of man. This is a psychological fact, the more an emotion is suppressed the more it sprouts. It is a well experienced fact that the more we try to forget some incident, the more its memory is strengthened.

In our literature of philosophy, continence has been given a main importance. In *Śrimadbhagvadgītā* and the *Upaniṣads*, observance of "*brahmacarya*" has been considered to be the main step towards the attainment of that Supreme goal. eg.

Yadicchanto brahmacaryaṁ caranti.[2]

i.e. the practitioners wishing the attainment of the Supreme goal follow *brahmacarya* (continence). But about this *brahmacarya* practice of which has been deemed to be a major factor in the achievement of that Supreme goal, so many misunderstandings are prevalent, which must be considered upon properly.

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[2] Kaṭha Upaniṣad I. ·2.15

As I have already suggested that "*brahmacarya*" is not some forcible restraint upon the action of sexual organs; it is a process of life based upon some special divine spiritual feelings. Exposing the real meaning of '*Brahmacarya*' in *Jābāladarśanopaniṣad Maharishi Dattātreya* has told :

Brahmabhāve manaścāryaṁ brahmacaryaṁ paraṁtapa.[3]

i.e. the complete identification of the individual mind with that *Brahma* (the Sureme soul) is real *brahmacarya*. If we think upon it deeply, we would see that this very mental experience is essential for the attainment of the Supreme goal. The mere acceptance of the worldly objects in different forms is the main reason of attraction towards them. The validity of that very attraction incites the person to possess the concerned material objects by all means more and more; thus satisfy his sensual feelings; that is the real '*vyabhicāra* (unchastity). So if a person wishes to be free from this tendency (unchastity), he must realise and feel himself one with that Eternal, Infinite, One Supreme being (*Brahma*) with complete devotion. According to Lord *Krishṇa*:

Mayi cānanyayogena bhaktira vyabhicāriṇī[4].

i,e. an unadulterate devotion is, when the devotee is engrossed with that Supreme existence with complete single-heartedness. To accept the existence of any name and form except of that Lord is in itself a type of adultery. This acceptance affirmed, impels man towards the enjoyment with himself through those manifold objects and the persons, that further engages him in their hoarding, safety and security. It creates a hell-like, unpleasant, restless, indisciplined atmosphere in the whole society. All these worthless things and calamities are not eliminated until and unless this type of a continent spiritual conduct of life is commenced with.

The real *brahmacarya* is, visualising oneness in all, to deal and behave with everybody, just like one's ownself. That very feeling stops all types of such tendencies as of desiring to enjoy with one's own individual self only. This is an automatic process in the practice of the realisation of that Ultimate Reality. Unfortu-

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3. Jābāldarsna Upaniṣad. 14.
4. The Gītā XIII. 10.

nately, just as the great vows of sacrifice, penance and devotion etc. were confined to some minor rites and rituals only, in the same way the pious feeling of "*brahmacarya*" (a divine sentimental spiritual conduct of life) was considered merely to be a physical restraint of the feelings of some particular sense organ only; rather with the practice of which such impracticable things were attached as were quite illogical, unintelligible and inhuman. The great blunder, which was committed in that direction was, that the so-called '*brahmacarya*', in the form of a mere physical restraint, was permitted to the male section only and in the practice of which, the women being considered to be a hindrance, was condemned like any thing. Not upto that only, she was told to be the root of all the calamities and the cause of a hell-like atmosphere in life. She, even in the form of a mother, sister and daughter, the source of divine feelings, was declared as untouchable, refutable and avoidable for the persons who wished to practise '*brahmacarya*'. Along with that a practitioner was strictly prohibited to see even a wooden statue of a woman. Such senseless and baseless ideas were not practicable and possible for a human being. Some people, who indulged themselves in this practice, were tortured like anything by their own deeds. So to-day the *sādhaka* has to consider upon the vow of *brahmacarya* with a sharp analytic eye and thus understand it thoroughly for the proper practice.

25 *Brahmacarya*

(A mental process)

Under the reference of a psychological treatment of "*brahmacarya*" we were analysing that in the practice of a continent conduct of life, some particular class, section or sex can not compulsarily and specifically be prescribed preferable or refutable, as it is a divine sentimental conduct of life, based upon the feelings, not upon one's mere concrete actions. Psychologically and socially if we observe, we find that there are two types of sentimental feelings in human being; the feeling of enmity and that of friendship. He always thinks either about his friend or about his enemy. In the excessiveness of that thinking, it is but natural that he would visualise his object (whatever it is) every where. For example *gopikas* (wives of milk men), always used to think about Lord *Krishṇa*. They thought about Him so keenly that they were not able to perform even their domestic duties well. In order to accomplish their duties, sometimes they deliberately tried to forget Him; but contrary to that visualised Lord *Krishṇa* not only in the animates but in the inanimate objects too. The saint *Sūrdās* has depicted their feelings saying:

Jit dekhaun tit śyām mai hai.

i.e. every where is seen that Lord *Krishṇa*. The *gopikās* say that either they themselves are wrong or the vision of the people has been changed. With devotion and the keenness the *gopikas* thought about Lord *Krishṇa*, according to *Śrimadbhāgvad* same intensity of realising Lord *Krishṇa* was found in the king *Kaṇsa* but he thought about Him with enmity and fear. He saw Lord *Krishṇa* in the dreams as to be the cause of his death, even when he was awake, he saw Him everywhere around as his enemy. It is not the devotion, the greatness or the divine glory, but (it is) a psychological fact that you think about that the most, which you feel afraid of. That is why, it is indicated that in the practice of *brahmacarya*, to see and realise one's ownself everywhere and in everybody as being one with that Supreme self, is the key of its fine accomplishment. At this stage,aversion to one particular class or category is quite inhuman and unintelligible; but unfortunately, in this direction this type of attitude has been going on in society since centuries.

A continent conduct of life is the best way to self-realisation, so the man and the woman, both of them equally deserve this practice. Just as a woman is a point of attraction for a man, similarly the man also is the centre of attraction for a woman. Therefore, in this way, if it is told that some particular sex is worth-hating, it means that both are worth of aversion for each other. If a woman is considered to be the cause of hell for a man, it means a man also can not be the way to heaven for a woman. The man and the woman both have the equal right in the attainment of that Supreme goal, as even metaphysically, there is no difference between the both. According to the *Vedānta* philosophy, the soul is neither male nor female, e.g. the *Vedas* tell : *Na strī na pumaneṣaḥ.* i.e. Supreme self is neither man nor woman but it becomes the form it adopts. It has been further told :

Tvaṁ strī tvaṁ pumānasi, tvaṁ kumāra uta vā kumārī,[1]

i.e. "thou art the female, thou only art the male. 'O' Lord! thou are the only existence in young man and a damsel both." Actually these very divine feelings visualising one Supreme being in all names and forms are the base of the conduct of *brahmacarya*. So it should be observed by both the man and the woman. Otherwise if anybody takes it in the sense of mere physical restraint, it would be his own ignorance.

After getting a view of the ancient history, we come to know that all the *Rishis* (seers) except a few were leading a domestic life and along with it they were the knowers (seers) of "*Brahman*" (Supreme Reality). Even in the lives of the incarnations of God like Lord *Rāma* and Lord *Krishṇa*, such type of futile cartoonic celibacy was not favoured. It is non-sense to take "self-control" as to be a mere "physical-restraint". Lord *Krishṇa* in third chapter of the *Śrimadhagvadgītā* has stated that the mere external control of the senses with internal thinking of their objects at the same time is hypocricy. It is a fact that the preservation of the "*vīrya*" (semen) also is a part of *brahmacarya*; rather it is very important for its accomplishment, but to see the main cause of its decay in the contact of the male and female only, is unwise and delusive.

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[1] Svetāśvatar Upaniṣad IV. 3.

In our Indian society, we see so many so-called celibates who have got no energy, steadiness, determination, splendour intelligence, memory, valour, freshness or beauty, even then they have a false pride of being young *brahmcārīs* as according to them, they are hundred percent right in their conduct.

It is amazing, "then why do they lack in the typical qualities automatically available from the preservation and protection of *vīrya*, life energy (semen)?" I think, the main cause of it is that they never tried to understand the actual practice of *brahmacarya* and wasted the whole energy of life in the mere external suppression of a particular sense-organ in the hope of the self-realisation. In India, there can be found thousands of such so-called *brahmacārīs*, being misled by such delusions, who consequently are able to get neither the enjoyment of this world nor the Supreme Goal. So before initiating into this direction one should keep in mind that one can accomplish the conduct of "*brahmacarya*" (continence) during the period of *grihastha āśram* (the second out of the four classifications of human life given by the great saint *Manu*, i.e. the worldly domestic life); because in the practice of self-discipline, the man and the woman both have got the equal rights, whether they accept the domestic life or not. Now we have followed clearly that *brahmacarya* is not confined to control some particular action of a special organ only, it is a divine mental feeling that depends upon the development of the discriminating faculty of the individual being. So in the accomplishment of *brahmacarya*, neither someone can be the obstacle in it nor the absence of opposite sex is the base of it. The wish of alround development and perfection of life in the light of discriminating faculty (the high knowledge) is the actual base of *brahmacarya*. The practitioner must keep one thing in mind that any type of practice without conscience does not lead towards the attainment of the Supreme goal; rather it becomes the cause of mere labour and pride. Therefore before proceeding towards this direction, purity of reason is the most essential factor for both, the man and the woman.

Veiling creates curiosity, whereas the unveiling looks an uncivilised and animal-like behaviour. So the practitioner has to adopt such a moderate way of life as may compromise the both.

In order to eradicate the uncivilised and the vulgar force from life, in the practice of the achievement of the harmonious development of parsonality, *Maharishi Patañjali* has prescribed the code of *yamas* and *niyamas* for human being. After the *niyamas*, in the explanation of *yamas*, it has been told that the practice of *brahmacarya* stands radically upon the validity of non-covetousness, the feedom from the tendency to possess. Because this tendency to accumulate sense objects arises with the feeling of intense attachment with them, that excites the person to use even the unpossessed objects or persons forcibly; that is unchastity, the main obstructor of real '*brahmacarya.*'

Now I think that after reading the above analysis, the readers must be much clear in realising the real meaning of the tendencies of continence and of non-possessiveness (*aparigraha*). Though I understand that these facts of the practice of *yoga* are to be followed by everybody, according to one's own state of mind, yet in the present context, I feel very necessary to tell someting about it on the basis of my own experiences of *yogic* life, so that the practitioner may become cautious about misunderstandings, which are prevalent since centuries on the name of old religious scriptures about the conduct of life. According to my opinion, a practitioner should not be prejudice-minded. He must step on a well-decided divine path of *yoga*, being conscious of his own circumstances well; but first of all he will have to be free from the rigid, so-called religious leaders and preachers, who try to measure and test all the persons with the same one common criterian of a supposed ideal life, based upon the theory of "*Bābāvākyam pramāṇam*" i.e. all that is told by the old is authentic. He should never forget that he knows about his own stage, status and circumstances the best of all, so he has to stand upon his own decisions and determinations conscientiously not upon other's acceptances and suggestions.

According to *Ācāraya Patañjali* :

Brahmacarya pratiṣṭhāyāṃ vīryalābhaḥ[2]

i.e. in the establishment of a continent conduct of life is the attainment of *vīrya,* the great vigour of body, life energy and of the mind (courage) both. According to *Ācāraya Patañjali* "*vīrya*" (the vigour of the body and of mind) has got an important place in the practice of the attainment of *asamprajñāt samādhi,* e.g.:

Śraddhāvīryasmṛtisamādhiprajñāpūrvaka itareṣām[3].

i.e. *śraddhā* (faith), *vīrya* (vigour and energy) *smṛti* (constant rememberance of the goal), *samādhi-prajñā* (the high knowledge), all these are the important steps to attain "*asaṁprajñāta samādhi*", (the supreme state of consciousness). The word "*prajñā*" here denotes "*ṛtambharā prajñā*" which is: *Ṛtaṃ bharati iti ṛtaṁbharā.* i.e. "a wisdom is, that realises the truth". *Asaṃprajñāta samādhi* consists of *ṛtambharā prajñā,* after the attainment of which the practitioner has got nothing more to know; because this *ṛtambharā prajñā* is above all the knowledge achieved through the sense experience and reasoning etc. Therefore in the light of this Supreme knowledge, one realises the Ultimate Truth, thus has no desire to know something further. When the seer comes to know the mystery of the cause and effect of the seen there is nothing left knowable, attainable or doable for him. There, he is at a stage, where he feels in himself, having attained the end of life i.e. "*kaivalya*", with the feelings of self-satisfaction and self-centerdness. According to the *Gītā, kaivalya* or *nirvāṇa* is an Ultimate goal of life, after attaining which one has not to come in the circle of birth and death in this world which is full of calamities. Realisation of the Ultimate Reality through *ṛtaṃbharā prajñā* is designated as "*aparokśānu-*

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[2] YS. II. 38.

[3] YS. I. 20.

bhūti by *Ācāraya Śankar*". I would deal with this topic in details in the next treatise, here I was going to tell that in the attainment of the chief destination of life "*asamprajñāta samādhi*" "*vīrya*" is an important factor which can be preserved through continence. One thing I must clarify here that the word "*vīrya*" does not mean only a "constituent element of the body", semen but it is explained by *Ācāraya Vyāsadeva*, the popular commentator of *Yogadarśana* as a strength of will, energy; vigour and courage. In the practice of the attainment of knowledge, in the *Gītā* too, with *śraddhā* (faith) "*tatparatā*" (addiction to the aim) is referred to be essential, e.g.

Śraddhāvāṅllabhate jñānaṃ tatparaḥ saṃyatendriyaḥ.[4]

i.e. the practitioner who has got faith and devotion in the teacher; has sense-control and is addicted to the aim, attains knowledge. According to my opinion "*utsāha*" (courage) and *tatparatā* (addiction to the aim) both are related with each other as the cause and the effect. The term "*vīrya*" actually means the vigour, courage and "*tatpartā*" means addiction to aim. So both are synonymous and essential for any type of practice. Though the word *vīrya* means vigour or courage (that is a mental quality) yet it is a well known fact that it is not found in a weak physique. So the preservation of this essential ingredient (life energy) is also a important element for maintaining a strong body, which may be able to have energy and addiction to aim strongly, but if some one thinks that knowledge will be attained with the preservation of this element only, this will also be a mere misunderstanding. Considering upon and understanding the real implication of *brahmacarya*, explained under this reference i.e. along with the preservation of *vīrya* (life energy) in the form of a constituent element of body having the constant feeling of oneness with that infinite *Brahman* (main source of life), visualising the same in everybody and everywhere, the practitioner will be able to have an automatic enhancement of energy and encouragement in higher practice.

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4. Gītā. IV, 39.

26 *Astey*

(non-stealing)

Under the elaborate analysis of *yamas* after the explanation of *aparigraha* (non-possessiveness) and *brahmacarya* (celibacy) we think about *asteya* (non-stealing), the third step towards the higher discipline, in the *yoga* practice. The readers must be remembering that I have stated all the five "*yamas*" (the great vows) for higher discipline as dependent upon one another sequently and have started the exposition from non-possessiveness (*aparigraha*) instead of taking it from non-violence (*ahiṃsā*). According to my opinion, tendency of violence is not a cause in itself; rather it is an effect of some other mental tendency. Just as the feeling of not injuring some other person comes automatically after the establishment in truth; similarly the tendency of injuring some one results out of the attitude inclined towards unturth. In fact the root cause of all the calamities and misfortunes, is the strong desire of accumulation, developed through the attachment. Just as the accomplishment of continence is impossible in the absence of non-possessiveness; in the same way, the feeling of non-stealing can not be strong without the practice of continence.

The literal meaning of the word "*asteya*". is not to steal. Normally the term "to steal" is taken as "to pick up" some material object, hiding it from other's vision in darkness or otherwise and try to possess that as one's own. Actually the word "*asteya*" as has been referred in the old *saṃskṛta* literature does not give this much meaning only. Lord *Krishṇa* has told in the *Gītā*:

Sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ,
anena prasviṣyadhvameṣa vo-astviṣṭakāmadhuk.

Iṣṭānbhogānhi vo devā dāsyante yajñabhāvitāḥ,
tair-dattāna pradāyaibhyo yo bhuṅkte ṣtena eva saḥ.[1]

i.e. "the creator created living beings together with sacrifice and directed them to proceed with the performance of sacrifices; the Gods been pleased with the offerings, would fufil their desires; but he who enjoys those privileges without offering them first to Gods is a thief". The root of *yajña* is '*yaj*'. It has three meanings as yaj—'*devapujāyām*' (worshipping dieties), *yaj*—'*saṅgatikarane*' (assimilation), *yaj*-'*dāne*' (donation). Worshipping dieties, getting divine powers, assimilating those powers and donating them for the welfare of all beings is the real meaning of *yajña.* Now we will have to see what the word "*deva*" means here. The *Gītā* herself states "*deva*" (a divine personality) is he who possesses the following qualities, e.g.

Abhayaṁ Sattvasaṁśauddhirjñānayogavyavasthitiḥ,
dānaṁ damaśca yajñaśca svādhyāystapa ārjavaṃ.
Ahiṃsā satyamakrodhastyāgaḥ śāntirapaiśunam,
dayā bhūteṣvaloluptvaṁ mārdavaṁ hrīracāpalam.
Tejaḥ kṣmā dhrtiḥ śaucamadroho nātimānitā,
bhavanti saṁpdaṁ daivīmabhijātasya bhārata.

i.e. fearlessness, purity of mind, deep establishment in the feeling of oneness with that Supreme being, bestowing, control of senses, sacrifice, self study along with the study of the holy scriptures, austerity, absence of cleverness (innocence), feeling of non-injury, truth, absence of anger and of the feeling of egotism (surrender), calmness of heart (peace), non—criticism, compassionate behaviour to the creatures of the world, uncovetousness, softness, modesty, stability, splendour, tolerance, perseverance, external and internal purity, non-jealousy, absence of the feeling of much self-distinction, all these are the inherent qualities of the divine personalities who have been called "*devaḥ*" (Gods) in our holy scriptures.

In the development of the human personality, there is the chief role of the scholars and meritorious divine personalities. They are called "*devas*" or dieties. So the worship of dieties

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[1] Gitā. III 10, 12.
[2] Gitā. XVI 1-3

(*devāḥ*) is the first aspect of *yajña*, that is a way to the progress and prosperity of human life. Whatever is gained with the utilisation of energy and capability availed with the worship of Gods; there is a share of Gods in that.

A man, who becomes aware of the fact that the learned divine personalities deserve their share in the objects obtained through the ability and capacity achieved with their (God's) grace, offers proper share to Gods, use the rest, is able to attain the Supreme goal. He who enjoys them with himself only, without offering them to those dieties is a thief e.g.

Tairdttānapradāyaibhyo yo bhuṅkte stenaevasaḥ.[3]

Onething more important, the readers must have noticed here, *tairdttān* means whatever ability or privilege a man avails is mostly due to the generosity and grace of these learned personalities only; because he is the only creature, for whom nature does not do something directly. Other animals of the creation; with their birth inherit the knowledge of sitting, walking, eating, sucking and swimming etc, the activities which are very essential for their survival; but man depends upon some experienced, learned and capable persons right from his birth, so learns the proper way of living with their grace only. Therefore those experienced, learned divine personalities play an important role in the development of his ability and personality.

According to the *Vedas*, the first diety is 'mother', second is, 'father' and the third one is the '*ācāraya*' (teacher). With the cooperation of these dieties man is able to become a real human being. Lord *Krishṇa* has stated that whatever enjoyable object is obtained, is due to the help and blessings of those *devas* (the divine personalities) only. So a person who enjoys them with himself alone, without offering those to these dieties, is a thief. He further has clarified this term "*stena*" (thief) in the holy scripture *Śrimadbhāgvad*:

Yāvad bhriyeta jaṭharam tāvat sattvam hi dehinām.
adhikam yo abhimanyate sa steno daṇḍamarhati.[4]

i.e. a man has got a right to consume the materialistic objects upto the necessity, but a person who tries or desires to possess more than that, is a thief and is worth punishing, If we accept this analysis and way of life in setting the spiritual, socialistic pattern, there will be no need of the modern so-called theories of communism and socialism etc. for setting up an ideal socialistic society. I think there have never been expressed such practical and revolutionary ideas so clearly about the economic set up of the society by any communist, expecting the equal distribution of wealth.

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[3] Gītā. III, 12.

[4] Śrimadbhāgvad. VII. 14, 8.

I have told previously also that the spiritualism does not direct the way to salvation only, it grants and establishes a well organised, well disciplined way of life too. Through *niyamas* (the five observences), one learns the way of individual development and practice of the *yamas* directs and prepares the code of a well disciplined society. Both are the base of a good spiritualistic way of life. Only in a non-covetous conduct of life, with the accomplishment of *brahmacarya,* feeling of identification of our individual soul with that universal soul, we are able to own a standard of life that consists in itself the tendency of non-stealing (*asteya*), leading us towards a trend of life where we want to enjoy and consume, the enjoyables only after offering and distributing among each other. Thus tendency to accumulate the objects more than necessity has been declared to be the real stealing. By this instruction mankind has been directed and inspired to lead a sacrificial conduct of life. Stealing is not only to carry away the materialistic property of others; rather as the other persons of the society help in the effort of attaining the enjoyable objects gained through our own effort and lobour, so they have a share in them. Therefore, if we consume their that very right, in any way we are thieves and are worthy of punishment. In this way, we can never step forward on the way of spiritual development. Now a days, most of the people, with the attachment and greed of the possession of money, try to conceal some portion of income tax or sale's tax etc. from the government, consequently it is not harmful for the government; but it is stealing the share and right of the society. A person doing such actions, can never achieve either mental peace or spiritual progress, because it is also a type of stealing according to the *Gītā.*

No truth can be realised in life; without the accomplishment of the vow of non-stealing. We always notice that the people who steal the right of the society always behave false. Their mind remain peaceless due to the maintenance of false accounts and hypocritic activities. Under such circumstances, how one can expect to practise self control and achieve equalibility of reason (*samatva bhuddhi*)? Therefore, the practitioner having a deep faith in God should abandon the tendency of stealing completely; only then he can proceed towards the path of knowledge and realisation of truth. No wealth, property, beautitude is away from a human being, who is completely adheared to and is steady in the tendency of non-stealing. It is a well known fact that if one consumes one's own right honestly; never gets a chance to face peacelessness. Pure wisdom springs in a peaceful, steady mind, that enables the individual to realise his ownself, the Ultimate Reality (Truth).

27 *Satya*

(truth)

Steadiness in non-stealing is the cause of one's establishment in truth. When a person does not try to steal or rob other's rights and in the development and security of his life always uses his own property availed through his own effort; his *āhāra* (whatever he receives and consumes) automatically is purified. The purification of '*āhāra*' makes his *citta* (mind) pure. A pure mind is able to produce an unshakable memory. According to the *Vedas*:

Āharaśuddhau sattvaśuddhīḥ sattvaśuddhau dhruvāsmṛtiḥ.[1]

i.e. one gets the purification of *citta* (mind) with the purification of food. That purified mind (*citta*) enhances a strong memory, that leads to the solution of all the problems of life. In fact 'obliviousness' (forgetfulness) is ignorance (*avidyā*) and 'memory' is knowledge. *Arjuna*, after hearing the whole preaching of *Gītā* from Lord *Krishṇa* expressed:

Naṣto mohaḥ smṛtirlabhdhā tvatprasādānmayācyuta.[2]

i.e. 'O' infallible Lord! my delusion has been dispelled with your grace and I have regained my wisdom. The experience of delusion was as if a veil on the power of memory (wisdom) that has been removed with your compassion.' Consequently he says that he is standing doubtless at his natural real state; because formerly this delusion had covered his real status. When that faint-heartedness was removed with Lord *Krishṇa's* grace, he got aware of himself. Returning to his own real state, he

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1. Chāndogya Upaniṣad
2. Gītā XVIII. 73.

promises to act according to his Lord's directions, e.g.: *Kariṣye vacanaṁ tava.*[3] It actually means that a person is able to realise his own realself only after having a stability of mind. In the light of that self-awareness, one is able to discriminate between the real and the unreal. The root of this wisdom is in the purification of the *citta* (mind). Pure reasoning cannot emerge out of impure mind and the impurity of food is the main cause of this impurity of mind.

The word "*āhāra*" does not imply the meals (things received through mouth only). It comprises with a wide meaning, e.g. *Ahriyate iti āhāraḥ* i.e. everything that is received or perceived through the sense organs and organs of action, is *āhāra*. In the organs of sense, mind is also included with; so whatever is received through mind, that is also a kind of "*āhāra*". In this act of receiving and perceiving, any kind of unfair enjoyment of the objects makes *citta* impure and that desire of unauthorised enjoyment is ended with one's establishment in non-stealing and then *citta* is purified. In a pure *citta*, along with a pure reasoning, discriminating power is also developed and in that enlightenment, a practitioner is able to abandon non-truth and realise the truth.

Here the word "truth" does not mean the true speech only, rather it denotes the knowledge of the Reality i.e. "self-realisation". It is after self-realisation only that one gets established in the feeling of non-injury. The knowledge of Reality is the basis of the discrimination of right or wrong, good or bad, that leads to the true speech; as there has been stated about the true speech:

Yadbhūtahitamatyantaṁ sa satyaṁ iti me matiḥ.[4]

i.e. a speech that is for the welfare of mankind is "Truth"

I have stated previously that the feeling of non-injury is not the means to an end, rather it is an end in itself. When the causes of the tendency to injure are removed, gradually with the knowledge of Ultimate Reality, the person gets established in truth, then only the feeling of non-violence is accomplished.

One thing should be kept in mind that what I have mentioned above as knowledge of Ultimate Reality that is not *parokśa jñān* (indirect knowledge) received by *Ācāryas* and through the study of holy scriptures but *aprokśa jñān* (direct knowledge).

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[3] Gītā XVIII. 73.

[4] Mahābhārat.

Direct knowledge is possible only through *ṛtambharā prajñā*, which is the result of *saṃprajñāta samādhi*. In the practice of *saṃprajñāta samādhi* there being firm faith and deep devotion in the knowledge of spiritual master and holy scriptures, *yamas & niyamas* are followed. Firm faith in indirect knowledge leads one to the path of self realisation. On the basis of knowledge achieved by spiritual master and reasoning one attains faith, vigour, memory, *samādhi* and *prajñā* (higher knowledge or pure wisdom), thus in the light of that, the practitioner realises the nature and spirit distinctly. This very discriminating faculty (*vivek khyāti*) has been told to be the means to the attainment of the Supreme Goal (the complete cessation of the threefold pains). The practice of "eight limbed' *yoga* is the best way to attain that "*vivek khyāti* (discriminative wisdom).

The practice of *yamas* and *niyamas* is as important and necessary for self-realisation as a strong foundation is for the construction of a huge building. Having establishment in truth, the feelings of equality and non-injury are aroused and with the accomplishment of the feeling of non-injury, the feeling of love and oneness sprout. The feeling of egotism and attachment etc, all these are ended automatically with the dealings based upon equality and love. The feelings of lackness and jealousy are the great hinderances in the life of a practitioner. That feeling of lackness is annihilated with the establishment in "Truth" e.g.

Satyapratiṣṭhāyāṃ kṛiyāphalāśrayatvam.[5]

i.e. the establishment in Truth enables the person to be the base of all kinds of needed fruits, as at this stage he can have all the successes with the power of his own strong will even without the concrete performance of actions. Therefore there remains no scope for the feelings of lackness in his life.

Ācāraya Patañjali further says:

Ahiṃsāpratiṣṭhāyāṃ tatsaṃnidhau vairatyāgaḥ.[6]

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5. YS. II. 36
6. YS. II. 35.

i.e. with the establishment in non-injury, the feeling of enmity vanishes. In such a position with the establishment in truth and non-injury, there is a fast progress in the higher *yogic* practice of the practitioner. For that *Maharishi Patañjali* says:

Tīvrasaṃvegānāmāsannaḥ[7].

i.e. a practitioner, who is extremely and eagerly energetic in his practice, is able to attain that *samādhi* soon.

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[7] YS. I. 21.

28 *Ahiṃsā*

(non-injury)

Before proceeding to the explanation of the *'āsanas'* (physical postures) the third one out of the eight limbs of *yoga*, I would like to say something more about the vow of non-violence, so that it may be better understandable to my readers and the practitioners. I have told previously also that the establishment in non-violence (*ahiṃsā*) is an end in itself, not the means to an end, i.e. it is the result of the establishment in truth.

Though a lot of expressions are found in the literature of the world about *ahiṃsā*, (non-violence) yet one must be aware of the explanation given by the "*Rishis*", founders of the *Sanātana Dharma*. The interpretation given by these (*Rishis*) was quite different from the conception of *'ahṃisā'* (non-violence) been spread by the *Jain* and *Bauddha* preachers. The *Vedic Rishis* (the great philosopher saints) accepted realism more than idealism in life; that is why they always favoured the idea that "excess of everything is bad". So without being extremists, they have defined *ahiṃsā* as, "to injure somebody for one's personal happiness and comforts, is violence." The annihilation and opposition of the demonic forces and corruption is not *hiṃsā*, violence or injury.

A corrupt, wicked fellow does not deserve pity but punishment. According to our law giver *Rishis*, vow of non-violence is not broken by punishing such persons. The killing of wickeds and destruction of demonic forces establishes one in non-injury. A wicked person always tortures the weaker and poor people as long as he lives in this world and with these felonious actions makes his impressions more strong and deep, with which he has to face hell-like sufferings through many animal lives. If he is killed, the weak persons being tortured by him get relieved and he himself is freed from the corrupt and bad lives. On the basis of this very principle, in the holy scriptures, moral punishment has been prescribed for the establishment of a well-disciplined society.

It is true that the feeling of violence can be rooted out by understanding and love only and not with the feeling of revenge; but according to the *Vedic* law, punishing the corrupt or a felon, basically there exists the feeling of the welfare of the culprits. There is no feeling of revenge behind that. With this very idea Lord *Krishṇa* directed *Arjuna* to fight with the equability of reason considering it as his duty, e.g.

Sukhaduḥkhe same kṛtvā lābhālābhau jayājayau,
tato yuddhāya yujyasva naivaṁ pāpamavāpsyasi.[1]

i.e. "taking happiness and loss, victory and defeat as alike, start the battle, in this way you would not incur sin."

It implies that he will not be the sinner if he engages himself in fighting with the feeling of other's welfare and morality instead of with that of jealousy; because the destruction of felony bringing morality, will automatically enhance the feeling of non-injury.

According to the *Dharmaśāstras*, a king under whose administration, a sinner is not duely punished, he himself is responsible for that sin and its result. A sinner who repents upon his sin and promises never to repeat it, deserves forgiveness. The Indian philosophers who described the theory of punishment along with that of negotiation (*sāma*), stratagem (*dāma*) and (*bheda*) sowing dissensions in the opposite party were not the followers of mere idealism. These are the four aspects of diplomacy prescribed in our ancient holy scriptures of philosophy, administration and conduct of life. In the system of education prescribed by the Indian philosopher saints along with the other subjects e.g. the study of the *Vedatrayī* (tried of the *Vedas*), philosophy, economics etc. and the science of politics (polity) also has been considered to be very necessary and important because the application of the theory of punishment (*danḍanīti*) under the administration and application of justice, has been considered to be necessary for the establishment of the conduct non-injurious. Even today there are a few extremists, who try to show the importance of the theory of non-violence according to the acceptance of *Jainism* and *Budhism*. In this connection, in-order to favour the idea, they state the theory of so-called *Gandhism* in an exaggerated form, but this unsolid, essenceless form of idealism itself is refuted when we analyse the matter deeply and seriously. The cowardice developed through such delusive idealism made *hindu* community (the most respectful and highly cultured community in the world) helpless before the enemy and kept resistant towards even the corruption, depravation by the polluters and corrupts for thousands of years. How much sweat, delusive and deceptive this idea is that "win the wicked with love" looks here; but it is not more than a mere mental picture of an imaginary world. Except a few saints like Lord *Budha*, *Mahāvīr* and *Christ* etc. there are few examples found in the history, who have strengthened the above mentioned idea. It only means that the practitioner should try to understand the actual meaning of *ahiṃsā* (non-injury) and should proceed according to that.

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[1] Gītā II. 38.

The great fact to be kept in mind is that the *yoga* philosophy propagated by ancient seers was not only for the ascetics who lived away from the society, but its practice was necessary for the students living in the *gurukuls* (education centres) since childhood. Perhaps India could never give such great personalities like *Shri Rāma*, *Shri Krishṇa* and king *Janaka* etc., if it had followed such a weak trend towards the main two limbs of *yoga*, "*yama*" and "*niyama*." By all these statements, I only mean that these *yamas* and *niyamas* should be accepted in a very practical form, away from the extremist path. The practitioner should neither try to torture somebody for his personal happiness, nor should he, under the misunderstanding of softness and generosity give chance to a wicked fellow for torture and corruption. He should always keep in mind, just as the humility of a sheep does not impress a wolf, in the same way, the kindness of a person cannot remove the badness of a wicked fellow. I have told previously that the practice of *niyamas* makes the individual life disciplined and beautiful, while that of *yamas* makes the social life well-organised and well established.

Man, by nature is a practitioner, so he should always practise and endeavour carefully for the attainment of perfection in life, as he may be able to utilise every moment of his life in the best way. Practice for the attainment of perfection can not be possible as long as one keeps oneself away from the reality. Therefore the physical health and strength is also important to be maintained along with an internal firmness and determination in the practice of *yoga*. Self-control should not be misconcepted with the physical torture. It should be remembered that the subtlest form of the body is '*citta*' and the most gross form of '*citta*', is body, so the firmness and well being of one is closely related with and is effective for the other.

29

Āsanas (the physical postures)

(important for meditation)

In the analysis of eight limbs of *yoga*, the divine path to that Ultimate End, my readers have got detailed explanation of the first two limbs (*niyamas* and *yamas*). Both discipline the internal and external life of the practitioner, that prepares a good background for the successful *yogic* practice. As the *yogic* practice is next to impossible in an indisciplined life *Ācāraya Patañjali* has given prior importance to these two limbs.

The Ultimate End of the practice of *yoga* is to attain *nirbīj samādhi*, that needs the control of the thought waves i.e. modifications of mind. This restraint of mind is achieved not instantly but gradually through a strong faith, vigour, memory, meditation and wisdom sequently. Among these faith and courage are sentimental and remembrance is the result of natural awareness but for the meditation, the practitioner formerly keeping the body strong and steady at one physical posture (*āsana*) has to cleanse the nerves, purify the mind through the exercises of breathing; then turning the mind from the sense objects he has to fix it at one point that is called *dhāraṇā* in *yoga*. The success and progress of the practice can be evaluated only through the duration of this constant fixation of the mind at one point. This very long, constant and waveless fixation of the mind on one object is called *dhyāna* (meditation). The developed stage of that *dhyāna* (meditation), where the meditator himself becomes one with that object is called *samādhi* (complete absorption into object). Though we will understand these things better later on, yet here I have indicated this sequence briefly; so that the practitioner may become aware of the basical and primer importance and utility of these *āsanas* and *prāṇāyāma* after the *yamas* and *niyamas* in *yogic* practice.

The practice of *yoga*, that is the base and means of a firm discriminating power, begins from the *āsanas* (a few particular postures of the physique). One thing here must be kept in mind that the resistance and firmness of the body is as much important and necessary for the follower of the divine path of *yoga*, as is the safe and sound boundary for the security of a nation. The writers of the holy scriptures also have stressed upon the idea:

Śarīramādhyaṃ khalu dharmasādhanam.

i.e. doubtlessly the body is the first and foremost means of the divine practices. In the words of the *Ācāraya Tulsidāsa:*

Tana binu bhajana veda nahin baranā.[1]

i.e. according to the *Vedas* too, even the constant *japa* (repetition of the holy name) and meditation is not possible without a healthy body. *Āsanas* bring strengthfulness, firmness and elasticity in body and along with that various types of diseases are annihilated. Though *Ācāraya Patañjali* also has described the necessity of the *āsanas* and the result and benefit underlying, yet the *Ācāryas* of the '*Nātha* sect' have described and recommended the practice of these *āsanas* as the means of awakening the "*kuṇḍalinī*" that leads the practitioner to the attainment of *samādhi*. They have further declared that the constant practice of these postures destroys many incurable diseases and provides a healthy long life. Since a very short period, the common public has made up an idea that the mere various exercises of *āsanas* and *prāṇāyāma* consist the main practice of *yoga*; that is why, most of the people who feel themselves unable to practise such hard exercises, remain deprived of the real *yogic* practices. Actually among all these physical postures there are few which are very necessary in the practice of *yoga* as the physical posture that keeps the body steady and stable is adopted in the practice of meditation, e.g. *padamāsana* (lotus posture), *siddhāsana*, *bhadrāsana*, *svāstikāsana* or *sahajasana* etc. *Vīrāsana* and *vajrāsana* are aslo considered to be useful in *sādhanā*. All other *āsanas* e.g. *sūryanamaskārāsana*, *mayūrāsana*, *sarvāṅgāsana*, and *matsyen-*

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[1] The Rāmāyaṇa VII. 96.

drāsana etc. are only for purifying and balancing the body. There are many *āsanas* but twenty four out of them have been taken as important and useful. Even among these a few selected *āsanas* been practised after learning from a wise expert *yogi*, doubtlessly prove to be very useful. The practitioner should never forget that the practice of the *āsanas* after reading them from some book or seeing some pictures, can prove to be harmful instead of being beneficial. So one should practise these postures always under someone's personal guidance. That is why I am avoiding to give the detailed explanation here.

There is one thing more to be noticed that all the *āsanas* though are practicable in *sādhana*, yet are not suitable for all the persons. One particular *āsana* is suitable for the person having some typical type of physical system; just as the three āsanas; *siddhāsana*, *padamāsana* and *bhadrāsana* or *svastikāsana* are suitable for the different three kinds of persons having the primarity and force of *vāta* (wind) *pitta* (bile) and *kaph* (phlegm) in their physical systems sequently. Along with the *āsanas*, there are some *mudrās* (poses) and *bandhas* (internal blocks) to be performed in practice. Practice of these "*bandhas*" with *prāṇāyāma* (breath control) also enhances concentration. *Neti*, *dhotī*, *nyolī*, *bastī*, *kapālbhātī* and *trāṭaka* are very important exercises which are called "*ṣaṭkarama*" in *yogic* language and are to be practised in daily routine by the practitioner of the higher practice of *haṭh yoga*. These exercises too have an important place in the purification of the body but all of these must be practised only after learning from some expert *yogi*.

Ācāraya Patañjali while dealing with (*āsanas*) has told: *Sthira sukhamāsanam*[2], i.e. an *āsana*, the most suitable posture for the body in practice is, at which the practitioner may sit comfortably for a long time constantly. According to this aphorism, only the *samāsana* and *svastikāsana* come in this category. A practitioner having a physique of any nature can sit at this *āsana* for a suficiently long time. There is no possibility of any harm from it. Lord *Krishṇa* in *Śrimadbhagvad Gītā* has pictured the posture of a *dhyāna mudrā* (a practitioner sitting in meditation), e.g.

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[2] YS. II. 46.

Samaṁ kāyaśirogrīvaṁ.[3]
i.e. a posture at which the back, neck and the head all are quite straight is appropriate for the practice of meditation. He has further instructed to sit in a *sāmbhavi mudrā*, a pose at which the sight is fixed at the tip of the nose. At *samāsana*, first of all the heel of the left foot is united with the root of the urinary organ and the sole of that foot is joined with the right thigh; the right heel is placed on the left heel, the right sole is combined with the left thigh. Both the toes should be fixed between the thigh and the calf on both sides. The bone, neck and head should be kept quite straight. This posture is called "*samāsana* or *bhadrāsana*". At this position all the nerves of the body remain quite fit at their proper place and there is no possibility of any kind of disturbance in the circulation of blood. *Prāṇāyāma* (exercises of breathing) should be started after having got some practice of sitting on this *āsana* constantly.

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[3] Gītā VI. 13

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Prāṇāyāma—for daily practice

Samāsana is the most suitable and comfortable for the practice of *prāṇāyāma* as in this posture, the backbone of the practitioner is automatically in a straight position which is very helpful in the concentration of mind. Now the meditator sitting relaxed at this *āsana*, keeping his head and neck quite straight must feel the whole body quite free from tension and movement. He must care that not even a single organ should be in action. Even the saliva (the secretion of the mouth) should not be swallowed, as its swallowing can make the internal system active and *āsana* may be disturbed. One piece of cloth may be kept under the chin so that the saliva secreted from the open lips may fall on it freely. At that time mind should be tried to be fixed and steadied between the two eyebrows (third eye) through the meditation upon the infinite universal elements like ether etc. or some desirable divine figure. The steadiness of mind enhances the constancy and firmness of one posture; rather the duration of this constant sitting at one specific posture marks the progress and success on the path of *yoga*.

According to *Ācāraya Patañjali*, the most suitable posture (*āsana*) for practice of *yoga* is, which is firm and easily practicable. In the description of the way of practice of this firmness, he has stated:

Prayatnaśaithilyānantasamāpattibhyām.[1]

i.e. this firmness of posture can be obtained through relaxation of effort and activities of the body and with the absorption of oneself in that Infinite. This "*prayatnaśaithilya*" (lessening the

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1. YS. II. 47.

natural tendency of action and movement and '*anantasamāpatti*' (absorption of oneself in the Infinite) can be practised through meditation only, that is mainly a mental process. '*Anaṇt*' here means some abstract object. A few people interpret this term as God and the others take it as "*Śeṣa Nāga*", but here it simply means 'Infinity'. Meditation upon the 'Infinite' makes the body motionless. Actionlessness of the gross and subtle body makes the posture suitable. The effect of the firmness of the posture, according to *Patañjali* is that the dualities of nature i.e. the feeling of cold and heat, hunger and thirst etc. do not disturb the practitioner. Any disturbance in the physique divert the attention and this divertion can prove to be harmful for the practice of meditation. Having firm posture, mind being free from the dualities of nature can practise meditation peacefully. So the practice of *prāṇāyāma* in '*Yoga Darśana*" has been instructed to be performed only after the posture has been conquered firmly.

Tasmin sati śvāsapraśvāsayorgativicchedaḥ prāṇāyāmaḥ.[2]

i.e. after the perfection of posture the cessation of inhalation, and exhalation is '*prāṇāyāmā*. Actually '*prāṇāyāma*' means the balance of the vital forces in body. Activity of these vital forces is manifested in the form of the movement of the lungs—that is breathing.

There have been stated many types of *prāṇāyāma* depending upon the different duration of the hold and the different distance of the space covered by in breathing. Under the explanation of *tapoyajñā* (*sādhanā* through austerity), Lord *Krishṇa* has referred *prāṇāyāma* in the *Gītā*. According to him, *prāṇāyāma* is practised in three ways, "first is to offer *prāṇa* into *apāna*" that is called '*pūraka*' *prāṇāyāma*; second is to offer *apāna* into *prāṇa*, that is called *recak prāṇāyāma* and third is to control *prāṇa* and *apāna* into some particular point or *cakra*, is called *kumbhak prāṇāyāma*. In fact the terms *prāṇa*, *apāna*, *udāna* etc. are differently interpreted at different places. Ordinarily *prāṇa* in *prāṇāyāma* means inhalation and exhalation both. Where there is made a distinction between *prāṇa* and *apāna* (as in the *Śrimadbhagvadgītā*) there *prāṇa* means inhalation

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2. YS. II. 49.

and *apāna* means exhalation.

The practitioner should try to understand it in a general way. There are five types of vital forces vitalising the body:

1. *Prāṇa*—that moves through the nostrils upto the heart.
2. *Samāna*:—that moves between the heart and the navel.
3. *Apāna*:—that is between the navel and the anus.
4. *Vyāna*:—that pervades the whole body and helps the circulation of blood in the whole physique.
5. *Udāna*:—that moves between the throat and the head.

Prāṇa is the main vital force in body. When the practitioner exhales the *prāṇa vāyu*, with the force of *samāna* ousters *apāna* also, that is called *recaka prāṇāyāma*. In this exercise, breath is exhaled softly, shrinking the belley.

The *kośaṭha* of anus is blocked by drawing it upwards. Gradually the breath is exhaled completely. Holding the breath out, the chin is rested upon the front base of the neck. Concentration of mind is upon *Oṃ*. At that time breathing should be tried to be retained outside as long as possible, but this effort must not be done forcibly. The practitioner feeling exhausted, may inhale slowly, bringing his head, neck and back straight. At that time, in order to avoid any type of harm, the nerves of the stomach should not be left relaxed. The inhaled breath should be taken upto the *mūlādhāra* (below navel); then again moving upwards slowly from *mūlādhār* to the lungs and fulfilling the lungs and diaphram holding in, the concentration must be upon the particular *cakara* either on *anāhat* (heart) *or ājñā* (between the eyebrows) with the holy sound '*Oṃ*' visualising it with the *prāṇa* (breath). Feeling exhausted this breathing can be exhaled slowly. The practitioner should never forget to block his anus internally in every exercise of *prāṇāyāma*. This is called '*mūlbandha*' in *yoga*. Exercises of breathing should always be practised after getting the stomach evacuated and cleansed and before taking any type of meals. After the exhalation the practitioner should not breath in instantily in a hurry, as the dirty air may be avoided. Peaceful atmosphere, the fresh air, closed eyes, concentration and meditation upon the holy sound *Oṃ*, all these points are very necessary to be noticed upon for the practice of *prāṇāyāma*. *Prāṇāyāma* actually is the meditation upon *Oṃ* and a great "*tapaḥ*". There are various types of *receka, pūraka* and *kumbhaka prāṇāyāmas* having different effects.

Maharishi Pātañjali too, accepting a great importance of *prāṇāyāma* has designated it as the protector from the obstacles and hindrances in *samādhi.* Many incurable diseases are cured by *prāṇāyāma.* A few days back, there had been published an article in "Patriot" magazine, in which it was told that a Russian has invented the cure of asthma through the exercises of *prāṇāyāma* but all the exercises are not practicable and beneficial for all the persons. The practice of above mentioned common exercise of *prāṇāyāma* is useful for every practitioner. Better and further knowledge can be had from some expert *yogi* personally.

Basically inhalation, exhalation and retention (control and hold of the both) these are three exercises which have been named as "*pūraka*", *recaka* and "*kumbhaka*" in *prāṇāyāma.* At the time of its practice, the practitioner should be very careful about the space (the *cakaras* concerned with the movement of the breath from *mūlādhār* the first to *Brahm cakra*), duration (of time for holding) and *numeration* (counting the number of the repetitions of breathing exercise). *Prāṇāyāma* is the most useful exercise for physical health, mental concentration and the development of the intellect; but haste and hurry, impatience and carelessness must be avoided. There is one another type of *prāṇāyāma* that is very helpful and good to the practitioner of *rāja yoga* or *laya yoga.* That does not need much practice of many kinds of exercises of breathing. In reality it can be best learnt properly from a *guru* (the spiritual guide) only; still I am indicating it here in short. In this practice, the practitioner sitting on *samāsana*, has to watch simply the inhalation and exhalation of breath with holy sound *Oṃ* or *Soahaṃ* and meditate upon that holy sounds. After this practice the breath would be controlled, gradually that leads to the peacefulness and steadiness of mind, the base of the *nirbīja* (seedless) *samādhi*, the Ultimate End of *sādhanā.*

31 *Food and digestion*

In order to achieve success in the practice of *āsanas* and *prāṇāyāma*, the practitioner would have to be very careful for his food and its digestion. Carelessness in food produces various kinds of diseases like gastic trouble and severe headache etc.; because by sitting at some particular posture (*āsana*) doing *prāṇāyāma* (breath control) when the practitioner tries to meditate and concentrate his mind between the eyebrows, the force of breath would automatically be upwards. If the person has got indigestion or constipation in digestive system, the dirty gas of the stomach, converted into a polluted gas moves towards head causing heaviness and pain there. So the indigestion of food, that becomes the cause of all the major and minor diseases, must be checked up. It needs the cleanliness of the stomach. In order to have a regular voluntary cleanliness of stomach, meals must be regularised carefully. Eating again and again after a short time, is very harmful for digestion. In our food there are a few eatables e.g. wheat-*capātī*, fried cheese, etc. which are quite heavy and take a long time to digest fully and a few like barley flour *capātī*; rice, kidney bean, pulse, green vegetables and fruit etc. are very light. The breathing power is consumed much in digesting heavy eatables than in light ones. So the practitioner should always try to avoid such heavy eatables; rather according to my own experience, I must suggest the practitioner to take meals once a day. There is no deterioration in health by that. Now in order to make the meals regular, we must bring our common daily routine in notice.

Generally the practitioner, after the daily practice of *sādhanā* in the morning, should take some seasonal fruit with a small quantity about 3 to 5 hundred grams at least of milk. After some daily routine's work in afternoon, he should take meals avoiding heavy eatables; rather it would be preferable if he, leaving all types of pulses, takes wheat *capātī* with green vegetables and rice. Red chilly, very hot, strong, sour and fried things should never be taken. The use of green chilly, pepper, lemon and ginger etc. is very useful for the destruction of dirty wind in the stomach. Onion, garlic, asafoetida etc. are harmful and prohibited in *sādhanā*. *Capātī* without ghee is good and vegetable oil is harmful for the practitioner of *yoga*; rather butter than ghee is more useful. This important point should never be forgotton that the food should always be taken in a little bit less quantity than the capacity of the stomach. In the evening, the mixture of honey and lemon in water can be taken in summer especially in hot countries. In winter and in cold countries, some fruit can be had either. Before going to bed one must have some hot milk. The buffalo milk is not good in *sādhanā*. So the persons who are not able to manage cow milk before going to bed, may have some cooked mixture of rice and green pulse or some light preparation of wheat etc. Feeling constipation, the practitioner must take a table spoonful of *triphalā* powder (the three myrobalans mixed in similar quantity) with warm milk before going to bed. Feeling reaction of dirty gas in stomach he should take two tablespoon full of the urine of a cow in the morning before breakfast. It is better to use the urine of a female calf. I myself have experienced the utility and effect of the use of cow-urine; rather in the frequent practice of *āsanas* (physical postures of *haṭha yoga*) and exercises of breathing (*prāṇāyāma*), use of the cow-urine is very effective and beneficial. Finally we can say that with the regularised meals one has not to face indigestion.

There is one more important point for the practitioners who want to experience some special order of practice and engage themselves into the same that it is better if they do not have any type of wheat in food during the period of that special intended practice; the practice of meditation can be enhanced and developed taking some fruit with cowmilk in meals; morning and evening both the times daily. Such practices can not be prolonged upto very long period. So in the beginning the practitioner should take vow for seven days only. After an experience of short period's *sādhanā*, one can take the vow of an "*anuṣṭhāna*" (practice for some fixed period) of twenty one, thirty one or forty-one days continuously. Having good interest, success, benefit, suitability, progress and advancement, the practitioner may extend it gradually even upto the period of hundred and eight days. These hard and higher practices of *yoga* need cold weather, so can be practised either at some hill stations or in winters at plains. Along with the eating of food, there are a few *yogic* exercises for cleansing the stomach, which can not be overlooked by a *yogi*.

32 *Some auto-processes in yoga for cleanliness*

For the proper digestion, the basic necessity of a practitioner is that along with the regularity of food, he must have his digestive and eliminating organs clean. Internal and external, both types of cleanliness is recommended as very important in *Yoga Śāstras*. For the external cleanliness i.e. that of the eliminating organs (nose, throat, stomach and lower bowls etc.), there are a few *yogic* exercises e.g. *neti*, *dhoti*, *nyoli*, *basti* etc. Those are named after the organs and the utility concerned. I would try to give an explanation of these as brief and precise as possible sequently. These practices are almost for daily use, but not for a long period.

First of all in order to have the proper cleansing of the abdomen, the practitioner (*sādhaka*) before going for excretion in the morning; should wash his face and mouth, sprinkle the eyes, drink one k.g. of water kept in a copper utensil since previous night. Though it is difficult in a cold country, yet the luke warm water can be used instead of the cold. Standing straight, he should urge his intestinal system downwards internally. The toilet seat and room should be quite neat and clean. At the time of excretion, one should sit on feet. Sometimes after excreting, the faeces in the auus is not cleared properly. The practitioner can use the middle finger of his left hand inserting it in the anus and moving round very softly, washing the anus with water twice or thrice. Butter can be used to keep it soft and safe from injury. The faeces on this part not cleansed properly, produce heat and cause the painful disease of piles. So the regular and careful cleansing of the lower bowls is very necessary for a regular practitioner of *yoga*. After being free from the daily routine of cleanliness, *jala-netī* and *Jala-dhotī* are done for the nasal cleansing and the stomach washing.

For nasal cleansing (i.e. doing *jala-neti*) the practitioner should take about half kilogram luke warm saltish water in a piped utensil. The ṣalt to be used by a practitioner of *yoga* should always be *saindhava* (a salt from the rocks). The mouth of the pipe is fixed in one nostril (e.g. left), the water automatically would come out through the right one cleansing the nasal cavity. In the same way it can be repeated on the alternate side. In summer season the cold water can also be used and the fresh water is useful in every season. In cold countries, the luke warm water is better. '*Jala-neti*' is very useful for eyes, throat, ears, head and brain, removes all the nasal diseases as well.

In order to get the stomach washed, the practitioner should take three or four kilograms of luke warm (prepared after getting boiled) water with salt. After drinking the whole water the person should touch his palate with the middle fingers of the right hand. Due to sensitiveness of this organ the water would come out at once. The waste remaining in the stomach would be washed away with this vomitted water. This voluntary vomitting should be tried twice at that time. If the practitioner feels windy or constipation in the stomach, aniseed, licorice and big black cardamon can be boiled, in the water to be used in this *kriyā* (practic). It is called "*jala dhoti*", or "*kuñjal kriyā*" in the language of *yoga*. Complete rest on "*śavāsana*" (physical posture like a dead body) for half an hour at least, is necessary after this *kriyā* (practice).

"*Sūtra neti*" and "*Vastra-dhoti*" also are useful for the stomach, but these should be practised after learning from some wise experienced *yogi* personally. So I would not explain it here in details. In the practice of *prāṇāyāma* (breath control) also, the cleanliness of the abdomen is very necessary and important. In order to get the abdomen cleansed, there are "*vāyu-basti*" and "*jala bastī*" *kriyās*. Before "*Vāyu-bastī*" and "*jala-bastī*", the *yogi* has to practise the "*nyoli*" *kriyā* (exercise). In "*nyoli* exercise", the practitioner, exhaling the breath, should bend the body slight forward and rest both the hands on the knees. He should contract his abdominal muscles and bring the abdominal wall in close proximity to the spinal column. The stomach presents a deep pit. The next stage will be possible only after the success in this stage. The *sādhaka*, having accomplished this position fully, should contract the sides of the abdomen, so as to leave it hollow in the centre. After that he should practise opposite, as contracting all the centre muscles to form a vertical column in the middle of the abdomen. Now after relaxing the muscles, he should contract those of the right side only, pressing and resting the right hand on the right thigh to give more force; then he should repeat it on the left side. After the success in the preceding, he has to repeat one after the other side in a horizontal turning movement. This movement should be slow in the beginning, gradually it can be speeded up. The stomach will appear working like a machine. This is called "*nyoli-kriyā*". It should never be done after the meals. One should relax after this exercise and drink a big glass of pure water.

With the exercise of this '*nyoli*' the practitioner can do *vāyu basti* and *jala-basti* for cleansing the anus. After getting cleansed with these two exercises, the anus is kept relaxed and open so that the fresh air may go inside. After a while with a light force, automatically it will come out. This incoming and outgoing of the air through the anus is called "*vāyu-basti*" that purifies the "*apāna-breath*" of a practitioner. After the practice of this exercise, the water also can be sucked and excreted through the anus for washing the lower bowls internally; that is called '*jala-basti*'. In the physiological medicinal system, aneama, instead of this *jala basti* is done with a rubber pipe, but that is not good for *prāṇāyāma* (breath control) or *yoga*. This "*basti*" exercise purifies the vital forces, urges the movement of breath upwards, strengthens the firmness of the posture and thus helps in meditation.

For the intestinal system, there is one more exercise (*kriyā*) called "*śaṇkhaprakśālana*", that also is done with luke warm saltish water being taken in different poses and postures (*āsanas*). Water in that exercise, washing the intestines flows out through the anus. When the faeces in the intestines are cleared, the water involuntarily starts flowing out, so it should be stopped after that. This exercise too, should be learnt from some experienced *yogi* personally. It is practised only once in a month.

All these *yogic* exercises, mentioned above, are helpful in the maintenance of a good health, so should be practised by all those who desire to have a good physique and a sound health, as they are not only for the practitioner of *yoga*. One should never forget that *yoga* practices are not only the way of worship, these are the means to an end i.e. the knowledge of the reality of life. Therefore, with the practice of *āsanas* and *prāṇāyāma* (exercises of breathing), one should always try to gather the thought waves and concentrate his mind, that leads one to the self realisation.

33 *Āhāra Śuddhi*

(purity of food)

Having the knowledge of the few *yogic* exercises for washing and cleansing the digestive and eliminating organs, the practitioner must be careful about the quality of food too; as it affects the mental health whereas the proper digestion of that is important for the physical health only.

Along with the instructions given previously, one should notice that food should always be savoury and greasy. Though a greasy food may not be very good for health in cold countries yet for a practitioner of *yoga* it is not harmful, rather it is very good and necessary for the compensation of dryness given by *prāṇāyāma* (exercises of breathing in *yoga*). An eatable, that is dry in effect and is tasteless or smells bad, should never be taken. All the intoxicating edibles are prohibited for the *sādhaka* (practitioner of *yoga*); as they harm and obstruct the progress in the practices from all points of view. Some people desiring so-called popularity and fame only, direct the practitioners to be quite free in the use of food and their behaviour and they guarantee the success in *yoga*; but it should be remembered that in Indian code of conduct, for this very reason the holy scriptures have been considered to be the only authority, so that anybody with one's own wilful character and conduct may not mislead the society by proclaiming himself the highest authority. For that, the words of *Maharishis*, based on the experiences of life, are the chief guide to protect mankind from such misunderstandings. At the same time onething more should be noticed that whatever is stated in sanskrit in the name of ancient *Rishis*, does not become authentic.

There are various *yoga* practices, as have been stated by *Maharishi Patañjaii, aṣṭāṅga yoga* (eight limbed *yoga*), *kriyā-yoga bhakti yoga* (*yoga* through devotion) and *rāja yoga* etc. These are the highest authority and there is no scope for wilful conduct in the prescribed rules and ways. I only mean to say that one can realise this fact only by understanding that the practice of *prāṇāyāma* (breath control) can never be successful without being careful in the food and behaviour. Indiscipline in character and conduct obstructs the success in the practice of the control of mind and senses (i.e. *pratyāhār*). The people who name the exercises of a few *āsanas* or to the sitting with closed eyes for a few minutes as *yoga*, are free to act anyway. Such persons can not follow the analysis and directions of eight-limbed *yoga* given by me. In this world in every sphere, man can find the short cut way, but it is next to impossible to get it on the divine path of *yoga* (the way to mundane progress and immortality, eternity in life); as I and even my ancient *Rishis* (our ancestor saints) have not found in experience any of that type. Doubtlessly, *Yogācāryas* of the medieval age and *Vajrayāni Vāmamārgis* sects instructed such practices for the common public and by adopting that people presented a bad era of about one thousand years in our Indian history. Remembering and refering the same today, a wise citizen feels ashamed; rather even in this scientific modern age of logic, the practices of these illogical exercises are prevalent in the name of *yoga*. To-day the so-called educated class, ignorant of religion and thc holy scriptures is the first and foremost group to be misled by such instructors. Even the common public is misled by some preachers getting fame and popularity in the name of such modern so-called educated officers or some persons of higher rank in their jobs. I do not want to condemn such persons as they are also the part of the diversity of this universe but against these apparently attractive but baseless preachings, I feel it necessary to warn especially to those who wish to follow the path experienced by the ancient *Rishis*.

The practitioner should always avoid the excess and extremity in the meals and in the behaviour. With my own experience, I can say that to weaken the body with starving fasts is as harmful as is to make it bulky with over-eating. So one should always be simple and even in one's food qualitatively and quantitatively. According to *Śrimadbhagvad Gītā*, the *sātvikas* (the persons having virtousness in nature) always like the tasty, flavouring, savoury and juicy food, that advances age, purity, strength, health and enhances the feelings of happiness and love in life.

The practitioner taking very simple, pure and *sātvik* food in a normal quantity should practise *āsanas* and *prāṇāyāma* regularly. The practice of *āsanas* purifies the "*annamayakoṣa*" (gross body) and that of *prāṇāyāma* (the control of breath) disciplines the "*prāṇamaya koṣa*" (the vital forces and senses). Without having discipline in these both *koṣas*, *manomaya koṣa* can never be balanced. So very carefully, with the practice of *āsanas* and *prāṇāyāma*, *pratyāhāra* (ingathering of the natural tendencies of the mind) should be tried. Again I would stress upon the point that the practitioner of *yoga* should never be careless and neglegent in the practice of "the *yamas*" i.e. (the five vows—non-injury, truthfulness, non-stealing, continence and non-covetousness), "the *niyamas*" (i.e. the five observances e.g. internal and external purification, contentment, austerity, study of the holy scriptures and self-surrender to God), the *āsanas* (physical postures), "*prāṇāyāma*" (exercises of breathing) and "*pratyāhāra*" (regathering of the thoughtwaves). The accomplishment of all these is in the carefulness and alertness of the *sādhaka* (practitioner of *yoga*). *Maharishi Patañjali* has stated them in the second chapter in *Yoga Darśana*. *Sādhanā* upto these above practices is under human effort. Further steps in *yoga*—"*dhāraṇā*", "*dhyāna*" "*samādhi*" have been described under third chapter, *Vibhūti-Pāda* in *Yoga Darśana* (*Yoga* philosophy). We all know that the *vibhūti* (prosperity, the glory) whatever and wherever it is, is Godly. Actually human effort with Godly grace, becomes the producer of various distinctive achievements. The practitioner is liable to achieve Godly grace only when he, after utilising his ability, energy to full extent, looks towards the God with love and devotion. According to the *Sām Veda* too:

Na ṛte śrāntasya sakhāyaḥ devāḥ.

i.e. man is not helped by God unless he is exhausted with his effort completely. So the negligence in effort in the name of God and divine grace must be the cause of disappointment and frustration in life.

With the practice of *āsanas,* body becomes strong and liable to face the effects of dualities of life and with that of *prāṇāyāma* the covering of the *citta* is removed. *Cetan* manifested through *citta* by its own nature is *sātvik* (light—knowledge). The covering of *tamoguṇa* (darkness and ignorance) and *rajoguṇa* (action) obstructs its real nature (knowledge). Resultantly knowledge, the discriminating faculty of *citta* is not distinct as the reflexion of the sun is not clear and visible in the muddy water. With the practice of *prāṇāyāma* (exercises of breathing) that inertia is removed and thus the knowledge is distinct. According to *Maharishi Patañjali* :

Tataḥ kṣīyate prakāśāvaraṇam[1].

i.e. with the regular practice of *prāṇāyā*ma that covering of *tamoguṇa* and *rajoguṇa* is removed. The *citta* in the primarity of *satoguṇa* is able to illuminate the high knowledge. According to *Shri Pancaśikhācārya* :

Tayoḥ na paraṃ prāṇāyāmāt tatoḥ viśuddhiḥ malānāṃ diptiśca jñānasya.

i.e. there is no *sādhana* greater than *prāṇāyāma,* as with *prāṇāyāma* all the impurities are cleared away and the *citta* of the *sādhaka* (practitioner) is illumined with knowledge.

There is one more benefit from this purification of *citta* that;

Dhārṇāsu ca yogyatā manasaḥ[2].

The practitioner becomes able to fix his mind at any subtle element. Though the main purpose of *yoga* is to realise one's ownself, so the establishment into the "self" through the *sādhanā* of *dhārṇā, dhyāna, samādhi* is the real success, yet the real self is very minute and subtle; rather the modern scientists are amazed with the subtlity of even the causal matter. That is why, having strange experiences of that Supreme existence through the experiments of the concrete perceptible materialistic objects, they give negative statements about its existence.

[1] YS. II. 52.
[2] YS. II 53.

We should remember at the same time that 'the energy' declared beyond their experiments, is the causal unmanifest "nature" of the philosophical terminology. If we accept that very energy, "the cause of life", we will be deprived of the knowledge of the realself. So *Maharishi Patañjāli* says that the practitioner at the earlier stage should try to fix his mind at some subtlest object through *prāṇāyāma*, then should try to proceed on gradually from abstract to more abstract and subtle. This way, we will be able to realise the real self. *Dhārṇā* (fixation of mind) will be dealt in details in the next chapters, now after the *prāṇāyāma*, we will come to the '*pratyāhāra*' the fifth step of the "eight-limbed *yoga*'.

34

Pratyāhāra

(withdrawing the senses from their objects)

The word *pratyāhāra* literally means "drawing-back" or retreating of senses from their objects. According to *Maharishi Patañjali*:

Svaviṣayāsaṃprayoge cittasvarūpānukāraivendriyāṇāṃ pratyāhāraḥ[1].

i.e. pratyāhāra or abstraction is, as it were, the imitation of the *citta* by the senses, withdrawing themselves from their objects. The main idea is as according to *Kaṭhopaniṣad*, the face of the senses by nature, is outward and dealing by them adverse *i.e.* the drawing in of those is called "*pratyāhāra*". It should always be remembered that the senses are directly related with the "*prāṇamaya koṣa*" (the vital forces). With the regular practice of a "*prāṇāyāma*", '*apāna breath*' *is* purified, *i.e.* the force of "*prāṇa vayu*" (breath) having been subtle or light, becomes upward; by that the natural tendencies of the mind become inactive. The organs are in a relaxed position. The senses are automatically drawn in. Thus the *prāṇāyāma* (breath control) is very useful and helpful in the practice of "drawing" the senses in. One thing more should be noticed here that the senses and the organs always act according to the waves of the mind, they are not active in themselves. So when the mind is overpowered with '*rajas*' (*rajoguṇa*,—acting quality of the nature) tendency to act can not go away and the complete cessation of "*rajoguṇa*" in a practitioner is not possible. With the practice of *prāṇāyāma*, *rajoguṇa* is automatically disciplined and refined. Energised with this refined "*rajoguṇa*" the practitioner often engages himself on the right path. From the above analysis, it must have become clear that the practice of *prāṇāyāma* holds an important role in *pratyāhāra.*

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[1] YS. II. 54

"*Pratyāhāra*" is the best way to control the senses. *Atyāhāra* (receiving more than necessity) or "*anāhāra*" (receiving nothing) by the senses is not good and practicable. So for the practitioner of *yoga* "*yuktāhāra*" (receiving the objects of senses in an even and appropriate quantity and manner) has been recommended and its practice is given through the instructions of "*pratyāhāra*".

Though in the previous articles instructions about *yamas, niyamas, āsanas, prāṇāyāma* and *pratyāhāra* have been given for the practitioner of *yoga* yet all these explanations are a theoretical analysis only. It's proper application in practical life can be had only through an ample individual practice. The great Indian saint *Tulsidās* has stated :

Vākya-jñāna atyantā nipuṇa bhava pāra na pāvai koī.[2]

i.e. nobody, with a mere verbal knowledge of the holy instructions without practice can understand the reality of this world and overcome the dualities of life. Just as light does not manifest itself in a dark room with the mere oral explanation or analysis of electricity, in the same way, mere verbal explanation of the *yoga* exercises does not make realise the truth of life, that is possible only through the practice of the ways of self-realisation prescribed in the holy scriptures.

In the manifestation of human life, there is a sequence of five *koṣas.* The gross body is known as "*annamaya koṣa*" produced with the essence of food. Higher than that, the activities of the sense organs are called the "*prāṇamaya koṣa*" and are worked out with "*manomaya koṣa*" (mind.) The direction is through *vijñānamaya koṣa* (ego), Each and every activity of all is for the Supreme-Self who is residing "*ānandamaya koṣa*" (*buddhi*). This process has been clarified in the form of a metaphorical explanation in *kathopaniṣad,* where this body is a chariot. Organs are the horses who drive the chariot. Mind is the rein, that is connected with the horses of senses on one side and with the hands of the charioteer (intellect) on the other. Intellect is the charioteer who controls the reins of mind and "self" itself is, as it riding in the chariot. Just as an efficient charioteer, having the full control over the horses with the reins in his hands, driving the chariot in the right direction, will definitely take the rider to his distination, in the same way, a purified reason (high knowledge) with a well controlled mind, disciplining the sense organs is able to make the individual self feel identified with that Supreme Self, through this very gross individual body. One thing more must have become clear with the present example from *Katha Upaniṣad* that just as the resistant firmness of the chariot and a good physique of the horses is very necessary for taking the rider to the destination properly; similarly on the path of self-realisation, in order to reach the end, a sound and healthy body and the disciplined sense-organs in proper working orders are very necessary. Therefore the persons, who in the *yoga* practices try to deteriorate and decay the energy and capacity of the body, senses, sense organs etc. are indulged in a useless and unnecessary toil. That is not appriciable, rather not referrable in the divine practice of *yoga*. Such practitioners, according to lord *krishṇa* are demon-like, *e.g.*;

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[2] Vinaya Patrikā. 123

Karśayantaḥ śarīrasthaṁ bhūtagrāmam acetasaḥ,
māṁ caivāntaḥ śarīrasthaṁ tānviddhyāsuraniścayān.[3]

i.e. "O *Arjuna* ! know those ignorants demonlike natured who through severe ousterities oppress not only the group of the five premordial elements (the spirits living in the forms of senses) in their bodies, but also Me the Supreme soul manifest in the form of an individual soul through the individual body." It only implies that it is not intelligible to take the practice of self-control or self-discipline as that of self-torture and the practice of the control of the senses as that of the suppression of the senses and sentiments. That is why Lord *Krishṇa* has declared the persons of this opinion to be ignorant and unwise. For that I have indicated previously also that the practitioner avoiding the extremity, should always adopt the medium path.

Since a few days, I have been often getting the chance to hear that the practice of *yoga* is very difficult and is impracticable for householders, so they should be directed other way in the

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3. Gītā XVII. 6

practice of self-realisation. I think that the cause of this type of mentality and panic is the publicity and demonstration of a few hard exercises of *haṭha-yoga* in common public; but I want to clarify the fact that actually those hard practices have not got much importance in *yoga* than having an apparent temporary impression for the time being. Such practices have never been referred either in the instructions of self control by Lord *Krishṇa* or in the methods of self-realisation by *Maharishi Patañjali*; rather on the basis of my own experience, I can say that these hard practices do help the practitioner in purifying the body, but this purification can be had through the disciplined and controlled food along with the practice of a few *āsanas* (postures) which are practicable easily. Mild exercises of breathing (*prāṇāyāma*), after having learned from an experienced *yogi* help in the control of senses; rather such soft exercises should be practiced by all whether they are householders or have renounced the worldly activities. A healthy body and a well disciplined conduct of life is very necessary for all the persons, in whatever sphere they live. It should always be kept in mind that most of the *Rishis* (propounders of the divine path of *yoga*) have been leading a life of householders. So nobody should hesitate or fear to adopt this path. That is why, all these limbs of *yoga* (*yamas to pratyāhāra*) have been taken in *Sādhana Pāda* of "*Yoga-Darśna*" by *Maharishi Patañjali*. These limbs prepare the practitioner to have success in *yoga*.

35 *Antaranga Sādhanā—I*

(Internal Practice)

(Dhārnā—Dhyāna—Samādhi)

In the analysis of the eight limbed *yoga*, the divine and practical way to silf-realisation, to refine and culture one's social and individual life, *Ācāraya Patañjali* has presented the practice of *yamas* and *niyamas*. For the purification of gross body and the organs of act related with the *annamaya koṣa*, produced from the essence of food, have been stated the exercises of *āsanas* (physical postures). For disciplining the subtle body (*prāṇamaya* and *manomaya koṣa*) there is the practice of *prāṇāyāma* and *pratyāhāra*. The success in *pratyāhāra* means the control of the senses. Mind also is considered to be one of these organs of senses. In *Śrimadbhagvad Gītā*, Lord *Krishṇa* also has stated mind (*manaḥ*) in the senses e.g.:

Indriyāṇi daśaikaṁ ca.[1]

i.e. there are eleven senses—five of knowledge, five of act and the eleventh one is mind. Further in the statement:

Indriyāṇāṁ manaścāsmi.[2]

i.e. "I am the mind among the senses", the same thing has been indicated. The main idea is that these five limbs i.e. *yamas*, *niyamas*, *āsanas*, *prāṇāyāma* and *pratyāhāra* of *yoga* are to discipline—life in the external world. Its actual utility and main benefit is that they purify the senses and their objects concerned, related with the external world, control and turn them inward enabling to be utilised in the best way. That is

1. Gītā XIII. 5
2. Gītā X. 22

why all these *five limbs* are called the *bahiraṅga sādhanā* (the external means to the practice of *yoga*).

The internal practice can be started only after the success in the external practice. Exceptions are always there; as there are a few examples, who without starting the external practices attained the Supreme Goal through the internal practice only. But we have to remember that such persons are those who have accomplished and surpassed that stage of *sādhanā* in their previous lives. Lord *Krishṇa* has stated in the *Gītā*, that if a practitioner without succeeding completely in some practice, collapses, after experiencing the heavenly enjoyment and pleasures, he is born in some superior, highly reputed and holy family. In the present life, he automatically attains that very stage and place where he had dropped his journey of *sādhanā* in the previous life and from there the fellow proceeds onwards. It is a doubtless fact. So the persons who have not practised the external practices, should neither neglect nor be careless about that intentionally. The main purpose of all these practices is the purification of the behaviour, the body and the senses etc. so that the mind may not be attracted by and go towards the material objects.

Dhāraṇā, dhyāna, samādhi, all these three limbs of *yoga* are to be accomplished by the *citta* (mind stuff), so are called "the internal practice" i.e. *aṇtaraṅga sādhanā. Ācāraya Patañjali* has stated all these under one unit "*saṃyama*" e.g.:

Trayamekatra saṃyamaḥ.[3]

i.e. the three, when practised for one object, is "*saṃyama*" as there is no basic difference between the three and are only the expressions of three different stages. Fixing the mind on some particular object is "*dhāraṇā*" e.g.:

Deśabandhaścittasya dhāraṇā.[4]

that fixation, having been constant for a while is called "*dhyāna*" e.g.:

Tatra pratyayaikatānatā dhyānam.[5]

i.e. a constant flow of awareness in that object is *dhyāna* and the feeling of identification with the real-self is *samādhi*, e.g:

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[3] YS. III. 4.
[4] YS. III. 1.
[5] YS. III. 2.

Tadevārthamātranirbhāsaṃ svarūpaśūnyamiva samādhiḥ.[6]

i.e. "when that, giving up all the forms, reflects only the meaning, it is *samādhi*". These three aphorisms are given in the beginning of the chapter *Vibhūti-Pāda*" (dealing with powers) in "*Yoga Darśana*" by *Ācāraya Patañjali*, whereas in the chapter of *Sādhana-Pāda*, the external practices have been dealt with. *Tapaḥ* (austerity), *svādhyāyaḥ* (self-study or the study of the holy scriptures or *mantra-jāpa*), *īśvarapraṇidhāna*, described under the name of "*kriyāyogaḥ* are also the part of the external practice, called as *niyamas* at other place. After the success in a few divine *yogic* practices, the practitioner comes across with the attainment of some *vibhūtis* (powers), that is with the success in the "*saṃyama*" (*dhāraṇā*, *dhyāna* and *samādhi*).

These powers (achieved through *saṃyama*) also have been described in the chapter of "*Vibhūti-Pāda*". *Ācāraya Patañjāli* says that these powers automatically, come before the traveller of the "Divine path" but a wise '*sādhaka*' ignores those powers and proceeds forward to the Ultimate Goal, while the other fickle minded practitioners are attracted with these powers and under their influence stop their progress. The remarkable point here is that the *yogi is* never destroyed, may he be deprived of that divine supreme success for a short duration. So the practitioner should start his *sādhanā* through the internal means from the stage-wherever he stands at. This has been declared even by Lord *Krishṇa* (an authority in *yoga sādhanā*) in the *Gītā* that the practitioner should start without worry the practices of the internal world in the following way.

At first in a calm, solitary atmosphere, sitting on a firm posture, he (the *sādhaka*) through breath control, should purify the internal nerves and organs. The mind turned inwards after the control of the senses through *pratyāhāra*, should be tried to be fixed upon one particular object-that is called *dhāraṇā*. Onething more I must bring into the notice of my readers that actually the basic means to the success in *yoga* is the *vairāgya* (detachment from the objects of experience) and the *abhyāsa* (practice of the constant awareness of the supreme object). All other methods are adopted for strengthening this practice only. "*Abhyāsa*" in *sādhanā* means the effort of ingathering the thought-waves of mind again and again till the stage comes when they do not arise. Through that thoughtless mind, reflects the real-self. In the absence of these thought waves, the desire for the materialistic (non-spiritual) elements, will automatically be uprooted, because this keenness of desire is always the result of these very forceful tendencies of mind. Thus the practitioner when through the waveless mind (*citta*) feels himself identified with his own real-self, is able to distinguish between *citta* (mind-stuff) and *cetan* (the supreme self). At this very stage of discrimination and self illumination, the feeling of self-identification with the materialistic, qualityful, concrete *citta* will be eradicated. That is called "*para-vairāgya*", state of extreme non-attachment. That very stage is "*nirbīja samādhi*" but this *nirbīj samādhi* is not obtained suddenly at once. It has got a process in itself. The natural tendencies of the mind (by nature going outward) are first of all checked, controlled and turned inwards. There comes the obstacles on the path of this practice because the mind indulged in worldly affairs from the time unknown and immemorial, is very difficult to get detached, controlled and fixed at one point at once. That is why *Ācāraya Patañjali* for the concentration of mind, has prescribed a gradual process of internal practice, (*Aṇtaraṅga sādhanā*), that has been started with *dhāraṇā* as to be elaborated next.

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[6] YS. III. 3.

36 *Aṇtaraṅga Sādhanā—II*

(*Internal practice*)

In order to eradicate the disturbance of mind, one has to practise fixing it at one object as it has been told in "*Yoga Darśana*" :

Tatpratiṣedhārthamekatattvābhyāsaḥ.[1]

i.e. "for the eradication of the purturbances is the practice of the fixation of mind at one object." Now the question is, "what should be that object at which the mind can be fixed.?" *Ācāraya Patañjali* has enumerated various objects and finally has told that the practitioner can attain the goal through meditation, concentrating his mind even at the object of self interest and self choice, e.g.:

Yathābhimatadhyānādvā.[2]

So the practice of idol-worship in our culture was probably the result of this very idea as it was only to get personified one's own adorable desired Lord through deep concentration and meditation.

In the practice of idol-worship, the oldest symbol is of Lord *Śiva*, that was taken as an object of concentration and meditation by the practitioners. This symbol was called as "*jyotirliṅga*" (symbol of light) or "*hiraṇyagarbhaḥ*" (golden fetus). This *liṅga* is the indicator of the first and original form of the creation, "the universal *citta*". In *Yoga Darśana* it has been described as beyond this concrete and the abstract, visible and the invisible creation. Endowed with soul it is called "*jyotirliṅga*" or "*hiraṇyagarbha*".

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[1] YS. I. 32.
[2] YS. I. 39.

According to the cause and effect theory, this universal *citta* is the cause of the individual *citta*. It is very useful and appropriate symbol for meditation. Therefore most of the practitioners preferably adopt it as an object in their practice. Later on, some of them worshipped their adorable *iṣṭa* in other forms as in accordance with their own faith and devotion. A few of them, instead of accepting external means tried to concentrate their minds upon the internal centres; some for their own convenience, conceived various deities in them. These very centres in body are called "*cakras*" in *yoga* terminology. These plexuses at different typical points in body are stated as representing *cakaras* with different names; the centre of heart has been indicated as the lotus of heart even in the *Upaniṣads*. Some thinkers say that this ideology of *cakras* is "post-*Patañjali*", but according to my opinion this presentation of meditation points through *cakras* is an ancient one. For even in *Atharvaveda* there is the reference of these *cakras* e.g.:

Aṣṭacakrā navadvārā devānāṃ purayodhyā.[3]

In that very verse, is the reference of the golden egg illumined with the Supreme Light. In *yoga* this very golden egg is called *cittākāśa* which is being glamoured with that Supreme Spiritual Light. So the idea of observing that Supreme soul in these *cakras* (centres) is in practice since the *Vedic* age, that can be traced to the following verse of *Atharvaveda*:

Pundrīkaṃ navadvāraṃ tribhirguṇebhirāvṛtaṁ,
tāsmin yadyakṣaṃ ātmanvattadvai brahmavido viduḥ.[4]

i.e. that lotus with nine openings is endowed with three qualities. There rests that Supreme *Brahma* (soul). The knowers of *Brahma* realise that Almighty. The keen practitioner, according to the status of his own mind (*citta*) can try to fix it on one object, visible or invisible, concrete or obstract. Man since his childhood is taught to perceive outward and the tendencies of mind by nature also are outgoing. So for the practitioner of a normal status, it is easy to concentrate his mind upon some external concrete symbolic image of his desired adorable *iṣṭa*. One thing

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3. Atharvaveda X. 2/31.
4. Atharvaveda X. 8/43.

more must be remembered that there are two alternates for the mind to be fixed upon. Either the object should be self chosen or it must be something attractive, strange or wonderful, as it is an experienced fact that the mind is always curious to see or experience something new, strange or wonderful.

In order to fix the mind at some concrete object externally, there are various different alternates e.g. an idol or a picture of any form of adorable Lord, *liṅga* of Lord *Śiva*, *Śāligrāma*, flame of light, the syllable "*Oṃ*", a black spot or other such various forms etc. The constant flow of the pious river *Ganges* can also be accepted as the object for fixing the mind upon. The external object of concentration should not be at much distance from eyes. It should neither be very high nor very low, so that the eyes may not feel pressure. After observing the object for a while constantly, the eyes should be closed. After the continuous practice of a few days, that object of meditation would be visualised even before the closed eyes. At the early stage, one has to practise to concentrate one's mind keeping one's eyes closed. One should try to utilise the mental powers in accordance with the need and will, when the physical external activities are inactivated. For example, a practitioner wants to meditate under a calm pure cool atmosphere. He, sitting at any place, with closed eyes, on the basis of his will power, can see himself at a calm cool place like at the bank of the *Ganges* or in the pious areas of hills of *Himalayas* or the forest of *Citarkūṭ* etc. and can feel nearness to his adorable Lord mentally. This practice is good for those who depend mostly upon the *sādhanā* of devotion and faith. In the same way a devotee of *Ayodhyā* (birth place of Lord *Rāma*), *Vṛndāvana* (the place where Lord *Krishṇa* played) or any other such holy place, can please himself feeling the nearness rather oneness with his Lord through his will power and devotion in meditation. This feeling is not only imaginary but after the constant practice it is just like a real experience. I can say with my own experience that after a strong practice of concentration, one is able to receive information of any other distant place. There are so many saints in India who experience such things; but practitioner of *yoga* must be conscious that these powers should not be used for showing one's own greatness only as these can be lost by that and the practitioner sometimes is not able to concentrate even after that. So one may experience it for testing one's status only, but should not misuse it in mere shows as it is deteriorated in this way. The practitioner loses his progress which is hardly regained.

In fact every type of external *dhāraṇā* is aimed at the advancement of the internal one (*dhāraṇā*) as all the external ways adopted for fixing the mind are only the actions of training and directing it, this is the main effort on the path of the attainment of Supreme Goal. Keeping this very fact in mind, the *yogis* instead of trying to fix their mind on the external means, have always adopted the centres in their internal physical world as the media of meditation.

37

Antaragna Sādhanā—III

(*Internal practice*)

In the eight-limbed *yoga* of *Maharishi Patañjali*, '*Yamas*' and '*Niyamas*' are the two, which discipline the individual and the social life of the practitioner. The next two limbs, the '*āsanas*' and the "*prāṇāyāma*" (control of breath) make him capable to start the *yoga* practice. The fifth limb '*pratyāhāra* that is actually the fruit of the former two (*āsana* and *prāṇāyāma*) accomplishes the sense-control. These five limbs of "the *aṣṭāṅga yoga*" are considered to be the external part of *sādhanā*. The practitioner of *yoga*, after practising these five only, can be able to enter the internal part of *sādhanā* (practice).

The first limb of the internal practice (*antaraṅga sādhanā*) is "*dhāraṇā*" (fixing the mind at one object). The stability and steadiness in *dhāraṇā* is called *dhyāna* (meditation). At the state of complete meditation, when the practitioner feels one with the main source (the Supreme Self) is called "*samādhi*" (Super consciousness). The Supreme-self is so abstract and subtle, that can not be realised at once through *dhārṇā* only, it needs continuance of practice. That is why in order to attain concentration, stability of mind and equability of reason, the practitioner tries at first to fix it at the concrete objects and then gradually takes it towards the abstract. It is an experienced fact that the practitioner after gaining the stability of mind at some holy concrete objects, feels one with them. After an ample practice, the *sādhaka*, with that stability of mind, comes nearer to and realises that subtle reality gradually. Otherwise it is not an easy job to make the restless mind stable. Not to speak of an ordinary person even the great devotee *Arjuna*, having a good control was overpowered by this restless mind. According to *Arjuna* (master of the senses), the control of mind is as much difficult as is to control the blowing wind. The practitioner at the same time, need not feel disappointed with that as the great divine message of Lord *Krishṇa,* given to *Arjuna,* is with us.

Constant practice with complete faith and devotion can control even the wavering, imaginating, restless mind ; as according to the *Gītā*—

Abhyāsena to kaunteya vairāgyeṇa ca gṛhyate.[1]

Arjuna, though the mind is quite restless and wavering by nature yet it is controlled with constant practice and analytic reasoning. Not from a few objects only, it can be made indifferent even to whole materialistic luxury. Only a practitioner whose mind is not attracted by even the possession of the whole world of materialistic enjoyments, is able to proceed in *sādhanā* firmly. There is one thing more to be noticed that the term "*vairāgya*" here does not mean the renunciation of the objects or worldly enjoyments, it implies the detachment from those ; as the renunciation of the objects is easier that to be really detached from them ; because the cause of attachment with the objects is the acceptance of their importance in one's mind. Possession or dispossession of something does not count so much. Even with the possession of some objects, one can feel detached, if he does not accept their any importance and value in life. On the other hand one can feel attached with the objects, even without having the possession of them, if he thinks them important and valuable in life. Attachment with and frequent thinking about some object causes the disturbance in mind and a disturbed mind can never be fixed at one point. After analysing and understanding the reality of the object, its value and importance by itself vanishes from the mind, so the practitioner becomes capable of practice.

The main point to be adopted for the practice of the fixation of mind is, the desirable object (*iṣṭa*) of the *sādhaka.* Fixation and stability of mind at that "desirable object" is called *dhāraṇā.* In the beginning of this practice an image, the name of the adorable (*iṣṭa*) and the awareness of his real being, these three things are the main aspects. In these three (form, name and the being) the second one is subtler than the first and the third one is again subtler than the second one. For instance a practitioner worships Lord *Rāma* as his adorable *iṣṭa*. First of all he fixes his mind upon the handsome, attractive personality of Lord *Rāma*, keeping a beautiful bow and arrow in his hands. That form (figure) would automatically be gross and finite, may it be perceptible through reflexion of mind. Afterwards, when the practitioner would proceed gradually on to the name *Rāma* and the sound it gives, he will automatically be going towards the more subtle and wide. When the practitioner thinks about the basic meaning with the name and mentally is united with that Reality underlying, there will be no boundary, no limit and no confinement. That identification (oneness) of the individual *citta* with that universality of the real self, is the Supreme Goal attainable-*Braham Rāma*. The same procedure can be adopted in the worship of any one adorable *iṣṭa*.

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[1] Gītā VI. 35.

In short this is the process of achieving highest good which is the purpose of human life.

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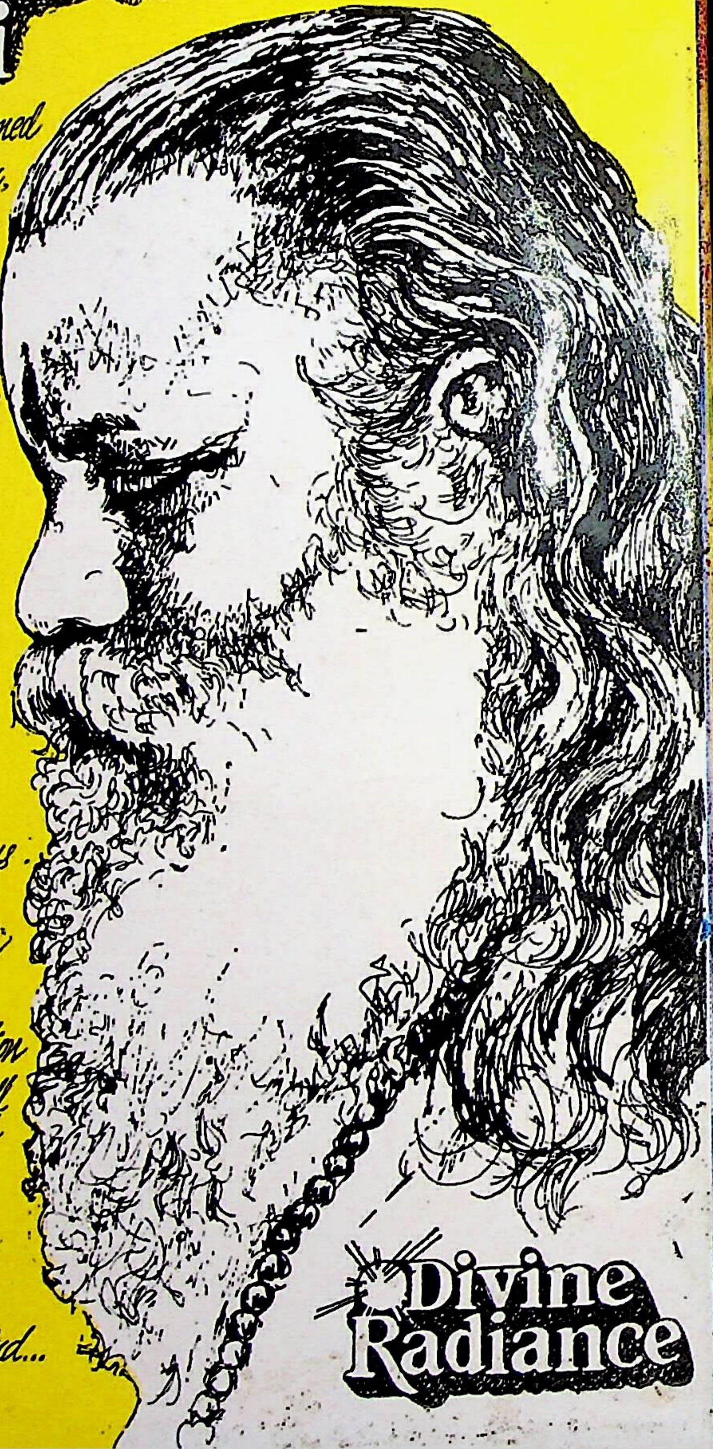
How to be a Yogi

An internationally renowned scholar, prefound philosopher, an intellectual giant, a man of wisdom and a master of mind, senses and intellect Brahmrishi Vishvatma Bawraji is the founder and head of the International Brahmrishi mission, India. He has written more than twenty five books, and a bilingual monthly 'Divine Radiance' of the mission is also being published under His direction.

In 'How to be a Yogi', He says that Yoga is the proper method of getting in touch with the source of life... The Yoga exercises, meditation and spiritual exercises will put the body-mind-spirit in tune, achieving peace, happiness, good health and tranquility-which is the inner demand of Mankind...



Divine Radiance